The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

Editors:

PHILIP BURNHAM EDWARD SKILLIN, JR.

HARRY LORIN BINSSE, *Managing Editor*

MICHAEL WILLIAMS, *Special Editor*

JAMES F. FALLON, *Advertising Manager*

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A Nazi Dessert Course

NOW EUROPE will get a chance to see how the Nazis administer something which is frankly an empire, no longer a folk nation, no longer based on the fiction of common blood and shared racial egotism. Soon the makers of Versailles will be yearning for the loose and relatively cultured Dual Monarchy which they junked twenty years ago. The great powers of the West, France and England, are apparently glad enough that the thrust again went east instead of west, and somehow the guarantees of the Munich Czechoslovakia did not avail. More than ever the power of Hitler seems to offer occasions for official "surprise," but it appears unlikely that complaisance will save all their colonies. The Nazi technique of conquest has not paralleled the rumors of German's internal economic and political difficulties; it has rather reached a new stage of perfection. Pulverize your little neighbor states. Convert as many of the residents as possible to your Nazi world outlook. And force them to do as much as possible of the dirty clean-up work before advancing. Make living in a coveted country as bad as living in Germany, and if possible worse, and then take the country over. More clearly than ever the fact appears that the only way to overcome Nazism is for the people under the Nazi régime and under the threat of that régime to undergo a personal revolution and then reorganize their society on a human enough basis to counter the totalitarian system of the Hitler Reich. Fighting fire with fire, when the original heat comes from the blazing German Empire, looks vain and foolish.

Eastern Express

Disarmament and Defense Currents

BRITAIN'S recent plea for disarmament underlines the fact that European governments no longer launch proposals in a convincingly moral tone; practical considerations inspire them. Hitler's latest démarche in Central Europe leaves the arms picture quite unchanged. It has, of course, finally awakened those who placed any credence in his promises to confine his fatherly ministrations to people who, by any criteria whatever, could be called Germans and to undertake no further European conquests, but this has been rather obvious all along. It is far from clear that the latest acquisitions will greatly strengthen Germany, although the path to the Ukraine is now cleared of its distinctly minor obstructions. It is difficult to believe that the British talked disarmament because they were so widely informed (as announced, March 9) that all was well across the channel; yet the necessity for halting the race remains. One of the forces that keeps Germany always restive, hastening toward new aggressive steps, is poverty, a condition sorely aggravated by the Nazis' efforts to keep up and step up the armament pace. Italy's meager resources have long been experiencing a similar strain. Since Munich the frantic efforts of Britain and France to catch up are gravely impairing their national economic structures. Once the opponents of the axis have arrived at hailing distance, it is to their interest to call a halt. Italo-German opposition to disarmament is less explicable. Despite the absolute distrust Hitler now inspires, arms limitation must still be pursued. Otherwise the peoples of Europe will be so ground down by government expenditures that a general war with all its horrors may seem to hold out to them the only hope of deliverance.

Europe and Latin America

House and Senate resolutions to permit the arming of Latin America by the United States government and by various private enterprises come at a time when they will receive the heartiest popular support. The shrinking American senti-

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ment for disarmament is likely to wither still further on the latest news from Europe. Fear, which seems to be the dominant impelling force these days, is making deeper inroads over here. Anything to thwart Adolph Hitler, anything to protect the American "democracies" from an imagined Nazi conquest of the world! So Washington talks about building Latin American warships in our shipyards and everyone cheers, when there is not a single Latin American nation able to afford even a modest navy. If we are virtually to give such armaments and military secrets away, might it not be better to hold them in readiness under our own direct control? And common sense would seem to suggest that as Hitler gets more deeply involved in Central and Eastern Europe his opportunities for overseas adventures become increasingly restricted. Why then all this haste to arm the Americas to the teeth?

Needy Persons, Out of Work

How to Keep Our Brothers

AS THESE lines are written the President has once more transmitted to Congress his request for the $150,000,000 which was cut from his earlier estimate of additional money needed for relief as a deficiency WPA appropriation. When Congress first made the cut, it was ostensibly done as a step toward economy, but there can be little doubt that the move was primarily intended to show the President that the new Congress will not docilely do whatever the executive desires it should do. Mr. Roosevelt reaffirms his relief policy: "For more than six years it has been the definite policy of the President and the Congress that needy persons, out of work, should not be allowed to starve; that it was an obligation of the federal government to give work to those able to work and an obligation of the state and local governments and of private charities to take care of those needy persons who are unable to work." He states that insufficient funds will force the WPA administrator to cut 1,200,000 workers from his rolls before the end of June unless the additional $150,000,000 is granted. He counters the argument of Congress that the cut was intended to help business: "I cannot bring myself to believe that these discharged men and women will contribute to the prosperity of the United States, nor do I believe that the merchants and landlords they are now dealing with will become more prosperous when their trade ceases."

Thus the President attempts to put the immediate issue squarely up to Congress. The situation which has been brought about certainly makes it necessary that the additional amount be appropriated. WPA rolls have not decreased in the last two months, despite the elimination of about 30,000 aliens who can no longer be employed under the law. Newspaper talk of persons with criminal records being taken off the rolls is unfounded; such persons are merely being shifted to positions where they do not come into contact with children or are not responsible for safeguarding government property. It is true that we cannot contemplate the dumping of over a million unemployed. But the larger issues in the problem remain unconsidered, and it is certainly the duty of all of us to consider them. We are against the dole. But can we continue to pay the bills for work relief as at present set up? Should we do it with such wide disparities in the amounts paid for various types of work? Can we contemplate the possibility of people considering WPA jobs as lifelong careers? Can an even greater public works program help supply a solution? No honest human being could dream of supplying a simple solution to the problem. Yet it is fundamental. Its very existence is the most potent weapon the totalitarians use against us, far more potent than any number of battleships or airplanes can be. And one essential term of a right solution is the eventual reduction to the physical minimum—the unemployable—of those who must depend for their support on public aid. Despite all the talk, we are now no closer to that than we were ten years ago.

Farming Is More Efficient

New Efforts Needed

REPORTS from various sectors in the agrarian West indicate that the instructions of state agricultural schools and the federal Department of Agriculture are showing appreciable results. In the Iowa-Nebraska cornbelt much headway has been made through the introduction of hybrid varieties with higher yields per acre. In the Missouri, Kansas, Oklahoma and Arkansas area large increases were registered during the past year in the number and value of beef cattle, hogs and sheep; only horses and mules continued to decrease. The AAA reports that farmers who participated in the 1937 soil conservation program diverted 26,362,538 acres, or 13 percent of the acreage usually devoted to soil depleting crops. These reports also stress the continuance or increase of large crop carry-overs and the consequent depression of agricultural commodity prices. To take care of these present surpluses it would seem that some means could be devised to purchase them for the needy refugees in France, Spain and other European countries, as well as for the millions of destitute in the Far East. For the future our agricultural schools and the Department of Agriculture should turn their attention primarily to the technique of a more diversified, more subsistence type of farming, with less emphasis on cash, more emphasis on family consumption.

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Divorce Statistics

A NEW round of discussion on one of the country's perennial problems will undoubtedly be initiated by the divorce study covering the period from just after the war to 1937, published by the Metropolitan Life Insurance Company. We have not seen the full report, but its main features seem clear from the newspaper account. Though based upon intensive data from New England (the only section, it is stated, where full records are available for the period), it is considered from corollary indications to be typical of the entire country. Its message is brief—the divorce rate was very high in 1922—and unvaried save for an additional fact: it grew unprecedentedly high in 1934 and has remained so. Analysis of the figures, which show at their peak a 168-percent increase over the same figures for 1890, is hazarded by the compiler thus: writing down the post-war divorce crop as the result of hasty war marriages, the high rate through the twenties came from prosperity, while the even higher rate beginning in 1934 possibly came from adversity. It would be a mistake, we think, to dismiss this as illogical fantasy. In a social group polarized to divorce, it is very likely indeed that each epoch will show its own marriage mortality, as each brings its own dangers and stresses, which are reflected throughout the field of human relations. The materialism, restlessness and undiscipline which belong to an age of quick money will result in increased divorces; just as the want, the pressure of insecurity on health and spirits, the harsh strain on the domestic bond, the open desertions, which go with hard times, will produce an equal or even greater crop of legally abrogated homes.

What Can Catholics Do?

The simple truth is that divorce has become one of the American *mores*. It is a possibility deliberately contemplated at the time of marriage by more and more of our people; and as long as this is so, nothing can save an increasing number of marriages from wreckage. Yet it does not become those who hold the high beliefs of Catholics on the subject of marriage to despair. Divorce was conquered in the old pagan world by those who opposed to it the necessary medicine of grace; are we to say it may not be conquered afresh in the new? Even short of the total conversion of our country, is there no hope of gradually redressing social views on divorce, of gradually altering the balance of acceptance in favor of stable unions and rooted homes? Who, believing that Catholic moral teaching completes and uplifts the natural virtues inherent in humanity, will proclaim that there is none? Even outside the Church, among the sounder social students and psychologists, there is a growing good-will toward the Catholic teaching in its social implications at least: a growing perception that the home is necessary for the complete child, and the stable marriage is necessary for the complete home. This is a promising core, which Catholic belief and practise and prayers can increasingly energize. For it is an inescapable obligation of Catholics to "let their light shine," to show not only the minimum that marriage must be but the maximum that it can be. Saint Paul's reminder that "this is a great sacrament" was something more than a theological definition. It was meant to hold before us perpetually the vision of the greatest social reality: the truly holy home, where love is sacred, where personalities are reverenced, where authority and gentleness go hand in hand, where characters are trained and growth is guided both by sacrifice and prayer and by practical intelligence, where the obligation is accepted of forming citizens alike for the cities of men and the City of God. If we give all our strength to the founding of such homes, there is no society we cannot eventually transform.

Spain Multiplies Its Revolutions

SPAIN is approaching the period of "I told you so." Happily, the great war of the Peninsula is drawing quickly to a close, however happy will be the results. Things are working out well for Franco. His official enemies are eliminating his bitterest enemies in a way that will make the establishment of his authority over the Madrid-Valencia area much simpler. This revolution of the Communists against the government of Miaja has brought interesting reactions in the American press, whose reaction to Franco's certain victory was already interesting enough. It has included a new series of thoroughly sympathetic articles about the Nationalists where before was almost entirely abuse. The Scripps-Howard chain, through its leader, the New York *World-Telegram,* has revised its opinions and decided that "when impartial history comes to be written it will almost certainly record that Spain's democratic republic was crushed by Communist intrigue from within rather than by Franco's forces from without." The good moral drawn from this debatable premise is that "we should make certain that those who pretend to enlist in the battle with us are really on our side." In the opposite camp, the camp of those who have been 100 percent haters of the Government side, who have called that side only "Reds," or "Communists," there ought to be similar embarrassment. Just as it was an obvious lie to claim that the Government was all pure democracy and republicanism, it was also a complete inaccuracy to say it was pure Bolshevik. Miaja was the trusted general of the Government; there were Communists in the popular front on

Who's Red Now?

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that side; but when they acted in a way unpleasing to the other members of the popular front, those other members (N. B. Are we to call them also Reds?) without much difficulty, under the worst possible circumstances, suppressed them. It will be a long time before an objective record of the Spanish Republic is available.

Playing with Figures

THE CANADIAN government's Dominion Bureau of Statistics in its current weekly bulletin gives some very interesting figures on the average weekly earnings of certain groups in each of the provinces. The groups considered are employees in independent retail stores, chain retail stores, and wholesale houses, each industry being divided as to sex. It being, to the best of our knowledge, impossible to obtain parallel figures for the United States, or for any single state, we cannot make any comparisons on this score. But from doing a little playing with the material supplied by the Bureau, we arrive at some amusing—if not constructive—conclusions for Canada. The highest score for wages goes to British Columbia (which pays its women relatively much better than its men); the low score goes to Prince Edward Island (which pays its men relatively better than its women). The highest average wage rate listed is for Ontario, $28.74 a week for gentlemen in the wholesale trade. The lowest is for Prince Edward Island, $9.09 for ladies employed by chain stores. In general wages get better as you go west—perhaps Greeley's injunction is still valid for Canada. The general average is a little better for chain store men and for independent retailer women. Can sentiment have its effect here? And, as is true the world over, wholesale employees do better than retail, perhaps because they almost all live in cities and have to get more cash in order to survive. One thing at least can be said, and that is that although there seems to be room for improvement, still our northern neighbor has less to be ashamed of in these wage groups than some of our own less wealthy areas.

No Serious Conclusions

A Right Little, Tight Little Continent

THE PUBLISHERS continue to issue political pamphlets in book form, as has been noticed several times in these columns during recent months. One cannot help wondering whether any great purpose is served by all this activity; events are likely to make obsolete works of this kind in so short a time after they come from the press. And how, one wonders, are these slim volumes selling? But they are a distinct phenomenon of our time. Perhaps it is because people have more faith in what they read in a book than in what they read in the daily—or weekly—press. Christopher Morley has recently said in the *Saturday Review of Literature:* ". . . The amount of candor that can be put on any printed sheet is, within limits, irregularly proportional to the over-all size of the sheet. When you see anything printed on a theatrical or circus poster you know by instinct that a great deal of it isn't so. As the size of the sheet diminishes the proportion of possible veracity gets larger. A newspaper page is about nine times as big as the average book page; but on a book page you can be about nine times as frank."

However that may be, one of the latest book-pamphlets out is by Stuart Chase, and it is one of the sanest to appear so far. Strangely enough I am not going to attempt, myself, to write a notice or appraisal of it, because that task has been so much better done (*mirabile dictu,* if you will!) by a United States Senator. So I shall quote from the *Congressional Record* of March 2, adding only that Mr. Johnson is as happy in his selections from Mr. Chase as he is in his critical remarks about "The New Western Front." [1]

> MR. JOHNSON of California. . . . I have been greatly interest in a little book by Stuart Chase. I do not agree, of course, with all that he said; but he paints his picture with such deft touches that he is very, very easy to read and very easy to understand. He says:
>
> > We are free from the administrative difficulties of the British Empire, sprawled over the seven seas and threaded together by precious "life lines." When Mussolini threatened the line to India in 1935, over the matter of oil sanctions, the British had to fight or back down. They backed down, I suppose, because the "rights of small nations," as exemplified by Ethiopia, were not worth the risk of cutting the life line in the Mediterranean. English statesmen have to look at least ten ways at once. No wonder they get cross-eyed. Our only remote possession of importance is the Philippine Islands. They cost us more than we got out of them. We are wisely arranging to let them go. . . .
>
> Says this author:
>
> > It is bound up in that term United—the United States, the United Nations of America. I am not boasting about how big we are—any tin pot patrioteer can do that. I am trying to emphasize with all my strength the idea that our 48 states should not be compared with a single nation in Europe. Iowa cannot go to war with Nebraska. New York cannot raise a tariff wall against Connecticut. In Europe there are 28 sovereign states, some of them equipped to go to war at the drop of a hat, every one of them with a double-decked, streamlined, copper-riveted tariff wall around it. Every one has a different money system; most have different languages; many have a full complement of armies, navies, generals, ambassadors, bombers, big berthas, tanks, torpedoes and unpaid war debts. In the night you can hear the slish of paper, as solemn obligations and treaties are torn up.

[1] The New Western Front, by Stuart Chase, in collaboration with Marian Tyler. New York: Harcourt, Brace and Company. $1.50.

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> Mr. Chase is very clever, I think, in the use of language, and he shows the difference in—I will use a word that I detest—ideologies. It ought never to be used. It ought not to be used in the sense in which it is used every day now, and it is utterly inappropriate; but everybody likes to use it, I presume because it has four syllables, so I will do so, too. The ideologies of Europe and ourselves are very different.

All of which is to say that Mr. Chase presents a brief for isolationism, not on the basis of the mythological ostrich with his head in the sand, but on a basis of rational self-interest. We can, economically, geographically and politically, be isolationist. It would therefore, argues Mr. Chase, be folly to do anything else. From the purely material point of view, there is a great deal to be said for this. It is difficult to conceive how a sane mind can accept, without any apparent difficulty, the notion that we might be invaded from Europe or Asia. The little matter of supply and lines of communication for such an invader never seems to offer much difficulty to those who nightly look under their beds to make sure that neither Mr. Hitler nor Mr. Mussolini are hiding there, in readiness for a murderous sortie at midnight. But all this still leaves wide open that most delicate question—the mutual moral repsonsibility of the nations of the world.

Mr. Chase also calls attention to the necessity we have of finding "a practical financial invention to get adequate purchasing power passed around."

It is precisely to further such an "invention" that another book-pamphlet [2] has been written by Dr. James Peter Warbasse, one of the founders of the Cooperative League in the United States. Dr. Warbasse is no outright isolationist, and in this one can sympathize with him far more than with Mr. Chase. But let it be said at once that his style cannot be characterized as possessing "deft touches" and he is far from being easy to read.

Dr. Warbasse's thesis, in very broad terms, amounts to this: that since consumer cooperation is not competitive, and seeks to substitute a motive of mutual helpfulness in economic affairs for the more usual motive of profit, it cannot but promote peace. For, as he points out, "national peace is the first guarantee of international peace"; and any economic system based on service rather than profit is likely to work for economic democracy, the gradual disappearance of government, and internal peace. With that much it is difficult not to agree. But there are many subsidiary phases of his development of this central idea which seem to verge on sheer nominalism, on words which sound pretty but mean very little. Here is a specimen: "In profit business we see the tendency to pile up debts as a determined policy. 'Your credit is good here' is a common store invitation. Instalment buying prevails. This expands until it becomes international. The international indebtedness spread across the world now represents staggering figures." Surely in this analysis there is a serious deficiency. No distinction is made between what might be called "mercantile" profit business, which naturally shies away from extending anything but the safest credit, and "industrial" or "finance" profit business, which is built upon the extension of credit. And what, as far as the consumer is concerned, is the difference between paying a reputable finance company 5 percent on a new car and paying the same 5 percent (or more) to a cooperative credit union on a loan which will be used for the same purpose? Then, too, there is a difference between instalment buying on the part of a relatively poor individual and borrowing on the part of a foreign group which is itself already, by definition, a group of capitalists. Thus Dr. Warbasse, it seems to me, is constantly trying to prove too much. He says: "If the people carried on their economic affairs independent of governmental complications; if they raised their crops, made their things, dug their coal, and distributed their goods, all in response to economic needs, it would matter little to them whether they were called Scotch or English, Czechs or Germans, Japs or Chinese." Would that it were so, but hatred springs from sin as well as from want.

Perhaps the most interesting—even exciting—chapter in the book is that which deals with cooperation in time of war. If even half the things here cited with reference to the World War are true, consumer cooperation should have a monument erected to it by the world's peace societies. For example: "During the war, the German government was offended by articles which appeared in the *International Bulletin*, and forbade the publication of the German edition. This intervention did not stop its appearance. The Cooperative Publishing Society, in Manchester, England, set in type the German edition and printed the sheets. The unbound sheets were transmitted to the Holland Cooperative League, which passed them on to the German Cooperative League, which bound them and continued to issue the German edition."

Perhaps, almost without our knowing it, consumer cooperation has been effectively, if quietly, working toward international peace. So much cannot be said for many an enterprise or economic system in which men have placed high hope. And often a cause which is working toward a happy result is not understood till long after the result has come to pass. Is it possible that the fact that a quarter of the English population belongs to consumer cooperatives has been one of the underlying reasons for Mr. Chamberlain's policy of "appeasement," and for the popular temper which helped make it acceptable? H. L. B.

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[2] Cooperation as a Way of Peace, by James Peter Warbasse. New York: Harper and Brothers. $1.00.

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Is Britain Breaking Down?

Hitler, destroying Czecho-Slovakia, continues his "drive to the east." Is "appeasement" a shameful surrender? What dilemma does Britain face?

By **Gerald Vann**

THE PROPHET is without honor in his own country. The foreign policy of Mr. Chamberlain has been subjected to severe criticism in England especially and, one gathers, in the United States. Britain, we are told, has retreated time and again before the threats of the dictators; has gone from surrender to surrender; until now she finds herself, as Czecho-Slovakia is dismembered and the Spanish conflict draws to its close, robbed of allies, weakened internally, and forced to recognize that in case of conflict her imperial communications stand at the mercy of her enemies, and she herself at the mercy of an effective blockade, while the principles for which she stands, the principles of freedom, are doomed to destruction. Is this gloomy picture true or false?

We shall start, if we are wise, from the assumption that most presentations of the case in the popular press, and a fair number outside it, are likely to be to some extent at least untrustworthy because their authors have an axe to grind. By now we should be sufficiently acquainted with the tactics of the propagandists to be armed against them; but it is not always recognized precisely how much of the work of present-day publicists, of right or left, is in fact propaganda: an adaptation, rather than a presentation, of the facts.

Europe today is passing through a critical period. Thoughtful men, whatever their political allegiances, know that it is more than possible that these years may see the utter destruction of all that the centuries have labored to build; they know that if the West is again to resort to arms, it will be for the last time, and that the issue will be, not a new and better order, but a return to the twilight of anarchy. But precisely because the times are so critical, precisely because of the widespread determination that the ultimate folly shall not take place, it is difficult for the average man to be objective in his judgments, to avoid falling a prey to the colored interpretations of this or that camp. And there are those—and they are many—for whom it is a question not of avoiding a pitfall, but of seizing an opportunity, not of unconscious failure in comprehension, but of conscious effort to create misapprehension.

The fall of Barcelona

There can be little doubt but that the fall of Barcelona was a turning point in contemporary European history. It marked the victory of Franco; but its significance is wider than the issue of the Spanish conflict, because in the Spanish conflict international issues were involved. It is of vital importance to understand those issues, and how the Spanish war affected them; and the impartial inquirer is bewildered from the very beginning by the discovery that two contradictory explanations are offered in the press.

One of these explanations represents the fall of Barcelona as marking a further, and definitive, stage in the breakdown of Britain. Captain Liddell Hart, military correspondent of the London *Times,* and an authority on military strategy, expounded, in an article entitled "What Spain Means to Britain," the view that "the existing capacity of France and Britain to make any stand against aggression anywhere rests largely on the fact that the Spanish Republican side has not yet been defeated," for a conflict with the dictators in which Spain should fight actively on their side would mean for us not only the closing of the Mediterranean but a threat to the alternative sea-route to the East, and, in consequence, the undermining of the whole structure of imperial defense.

> A nation cannot fight without food and without material for munitions. If we postpone making a stand until our strategic position has been undermined we may find, when faced with the fateful question of stand or surrender, that we have nothing to stand on [*Picture Post,* February 4, 1939].

That view is a common one. It regards a conflict with the Berlin-Rome-Tokyo triangle as inevitable, sooner or later, because of the imperialist designs and the militarist outlook of those powers. In consequence it sees the history of the past twenty years simply in terms of a succession of surrenders, each of which makes it more difficult in the future to guarantee an adequate defense when direct attack finally comes upon us. And in the victory of Franco in Spain, it sees the last blunder; because it sees it as giving over every strategic advantage to the fascist powers.

But there is a second view. In the *Catholic Times* of February 3, Mr. Gregory MacDonald quoted a passage "written in the *News Chronicle* by Mr. Philip Jordan, who drew from it the moral that Germany and Italy are now masters of Spain" (and, by implication, the probable mas-

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ters of Great Britain also). The passage in question was this:

> Only the masters of Spain, of the Balearics, of Spanish Morocco and of the Canary Islands can challenge—and perhaps bring down—the imperial might of the British and French empires. Spain lies across the arteries through which the lifeblood of trade is pumped into their hearts.

Mr. MacDonald added:

> This is profoundly true, and anyone who studies the paragraph should be able to realize the threat that has been directed against us since the communist penetration into Spain began after the Great War. The threat became an instant menace in 1936. Since that date the fate of the British Empire has wavered in the balance with the fortunes of General Franco. If Moscow, with its allies in the Grand Orient of France and in the internationalist money markets, could dominate the Iberian peninular and its outlying dependencies, both Great Britain and France would inevitably become centers of the World Revolution. . . . Spain is now becoming her own mistress again. The fall of Barcelona accompanies the full recognition of British imperial interests in the Mediterranean by Mussolini, and the declaration to the German people by Hitler that no German intends to cause the British Empire any kind of difficulties.

The fall of Barcelona marks the defeat of the forces of world revolution, the defeat of the international money power, and the passing of victory "to the nations, including our own."

What is the background to this second view of events? Simply this: that the new post-war forces which are shaping many of the nations of Europe, the forces which we can summarize broadly under the name of nationalism, are fighting to free their countries from the stranglehold which international finance established over them in the nineteenth century, and from the threatened attack of the Comintern, which works in league with those powers. Between these two groups of forces, the democracies, France and Britain, occupy an uneasy position, not fully conscious of the dangers which threaten them, and which should cause them to make common cause with the dictators in an effort to save the traditional culture of Europe.

What are the true facts?

How, in the face of these conflicting statements, make up one's mind as to the true facts? Some kind of clue may be discerned in the very fact that each of them is, taken by itself, plausible, because at least as far as it goes it is founded on undeniable fact. One is led therefore to suppose that each is a falsification, for the very reason that both seem to have elements of truth in them; for a statement which omits an element in the truth is necessarily to that extent false. The first view depends for its truth on the soundness of the contention that the dictatorships are essentially aggressive, in the sense that the aim they have set before them is world conquest, or at least European hegemony. What grounds are there for that contention? In the first place, there are the passages in "Mein Kampf" which speak, for example, of the destruction of France as a necessity, and which deal with the other conditions necessary for German expansion. Secondly, there is the testimony of recent history: the occupation of the Rhineland, the Anschluss, the incorporation of the *Sudetendeutsch* territory. Thirdly, there is the cumulative effect of such things as the trade drives in central Europe, the anti-democratic propaganda of the press and of Nazi leaders, the exaltation of the German race as the *de jure* dominant race, with its corollaries. Now according to the view founded upon these various factors, the aggressive fascist states are the one enemy; against that enemy it is urged we should make a firm stand, strengthening our resources by alliance with Russia. Is that to defend ourselves against a tiger by seeking the help of a cobra?

To answer that question we must investigate the grounds upon which the second contention rests. And we shall of course find that there is no lack of adequate grounds. There is abundant documentary evidence to show that the aim of the Comintern is world revolution. There is equally abundant evidence to show that the type of revolution envisaged by the Comintern is neither in method nor in aim the type of revolution for which Christians can have much sympathy, however much they agree with the founders of Marxism that the structure of capitalism as we know stands in urgent need of reform.

Both views, then, seem to be the result of a violent simplification, the first by refusing to face the threat of revolutionary communism, the second by refusing to face the threat of aggressive fascism. And in the second view, is there not a further simplification? For because both communism and international finance are the enemies of nationalism, it does not follow that these two are one. It is undeniable—and Pope Pius XI made it abundantly clear—that the greatest economic scandal of our day is the concentration of the financial control in the hands of a few, and a few who own allegiance to no nationality, but regard the world as their playground, and the manipulation of politics as a legitimate means of enrichment and of gaining a still firmer stranglehold upon production. But to identify the money power with Marxism is to put our credulity to a test which it will hardly stand. . . .

A threefold threat

We seem, then, to be faced with a triple threat. The next step is to examine in more detail precisely how far those threats are indeed threats to a nation's life and freedom.

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To anyone who rejects the Marxist background to communism as heartily as he sympathizes with its economic aims and endorses its concern for the redemption of the poor, there can be no doubt of the fact that it menaces a nation's freedom. But the methods of the Comintern are as well known as its aims. To foment, as far as possible, internal strife; to make use of war when it comes, in the sense of utilizing the opportunities afforded by the upheaval to gain the upper hand—these are the tactics. And what was attempted in Spain would, we may suppose, be attempted in Europe were Europe to be prostrated and disorganized by an international war. The end of any future war would be, in Lord Baldwin's famous phrase, anarchy and world revolution. What is the conclusion to be drawn? Surely that if we wish to preserve our world from Marxism we should first of all, indeed, remove the excuse for communist agitation by remedying the social evils within the nation, but also, and concomitantly, at all costs prevent war.

Again with regard to international finance, there is no doubt as to its aim; and it is fairly obvious that its method will always consist, as it has consisted in the past, in enslaving the nations through the debt-system. An immediate corollary is its well-known and sufficiently established activity in promoting war, or at least the threat of war. The latter means expenditure, and often enough, borrowing, for armaments; the former, more debts. Equally, there is no doubt of the fact that the dictatorships are out to defeat the money power; and that their method of so doing is something approaching economic autarchy. Should we adopt the same system? It is here that the complexity of the situation appears. For autarchy is not a solution. The nations are not, and cannot be, self-sufficient without loss to the world as a whole; and without the imposition of a low standard of living on the peoples. But again, the conclusion is clear enough. If we wish to defeat the money power we must defeat its methods: rid ourselves of economic slavery by freeing ourselves from the debt-system by monetary and economic reform; and, in particular, at all costs avoid war.

What of fascism? Here the case is less simple. For here there is doubt of the real aims of fascism. It is easy, as we have seen, to make out a case for limitless aggression. But it is equally possible to make out an opposite case. The fascist countries are fighting against the economic, political and psychological legacies of Versailles. That treaty imposed upon them heavy economic pressure, political weakness, and, consequently, a desire to rehabilitate themselves, to become independent, to retrieve what they had lost, and to secure a position of such strength as should make them in future safe from a repetition of such inferiority.

Is the substance of the aims of the fascist powers legitimate? It is at least arguable that they are attempting to achieve only what, for them, is a necessity; and to right what, in their eyes at least, and in the eyes of many observers, is a wrong. But what of "Mein Kampf," and of the passages referring to the overthrow of France in particular? Again it is possible to make a reasonable case for the view that the overthrow of France was regarded as an inevitable preliminary to that economic expansion which is vital to Germany's life. For, when "Mein Kampf" was written, France was successfully following the policy of encirclement with regard to Germany, in the belief that it could thus hold down its age-long rival for the future. That encirclement broken by the events of September, 1938, the *raison d'être* of the threat to France vanishes. But again, what of colonies? For here too it is possible to make out two contradictory cases. There is evidence of Nazi activity in South Africa, for example; and it is argued that the colonies on which Germany's eyes are fixed are such as to ensure her a strategic position in the attainment of world-hegemony. On the other hand, there is the argument that access to raw materials is vital to Germany, and that psychologically the restoration of some colonial possessions is essential to her self-respect; and there are the repeated assertions of the Fuehrer to support the view that her aims are pacific.

What sort of conclusion can the ordinary man draw? That it is a case of choosing between uncertainties. If the aim of the fascist powers is really world-hegemony, the surrender of colonies makes the danger of ultimate defeat immeasurably greater; on the other hand, if the aim is legitimate and pacific, conditional on the granting of legitimate demands, then the refusal of those demands makes war, sooner or later, inevitable. What is certain is that there is ground for the demands, however much we dislike the manner in which the demands are made, and the ruthless way in which concessions, once granted, are utilized. The conclusion, then, would seem to be that while intransigence means disaster, and is bad policy as well as injustice, it is well to be prepared for the worst. A policy of rapprochement with the fascist powers at least means defense against our international enemies; and it is the only way of avoiding a positive trend toward war.

The supreme consideration today

The fact that the avoidance of war is the supreme consideration today is a fact that needs stressing, for to the non-European it is perhaps far less obvious than it is to the European. The nations of Europe know that if they are to have another war it will be such as has no parallel in

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history, and will leave Europe in a condition of complete distintegration and exhaustion.

With the Comintern there can be no question of establishing a *modus vivendi,* for the aim of the Comintern is precisely to destroy the existing political and economic structure. With the fascist powers, the establishment of such a *modus vivendi* is not beyond the bounds of possibility. If we refuse to attempt it, we are quite certainly making for war, and playing into the hands of the forces of world revolution. If we attempt it we may be successful.

We may be successful, because there is a further factor to be considered in any estimate of the present position, a factor of first importance.

> In the deepest sense, all contemporary European societies are democratic, whether their government is republican and legislation is representative . . . or whether it is totalitarian, and the rule is by a dictator or by a single party. . . . The importance of the ministry of propaganda in Italy and Germany indicates the democratic aspect of these societies. Whether or not the people actually wield political power, the physical conditions of modern society create a kind of popular sovereignty and universal suffrage which no political organization can efface or dare to ignore [Mortimer J. Adler, "Art and Prudence," pp. 93-94].

Even dictators are not all-powerful; for there is a limit beyond which the most rigid discipline, the most effective propaganda, cannot go. If the people are determined and united in their opposition to a policy, a policy which affects their deepest desires and rights, the policy will sooner or later have to be abandoned or those responsible for it will fall from power. It is the fact, in Europe today, that the peoples of all countries are becoming stronger, more united, more insistent, in their determination that they will not have war. A prophet is without honor in his own country. But if he is a prophet of peace, he is not wholly without honor even there; and elsewhere he is given more than honor. Dr. Hermann Rauschnigg, formerly a member of the Nazi party, and President of the Danzig Senate from 1932 to 1934, wrote recently on the policy of Mr. Chamberlain:

> The most popular man in Germany is neither Hitler nor Mussolini, but the British Prime Minister, Neville Chamberlain [*Spectator,* Feb. 3, 1939, p. 167].

The feeling of gratitude and relief which found expression all over Europe in September last has been dismissed by English critics of the Prime Minister as the effect of a momentary clouding of reason by emotional hysteria. But it was only very recently that a square in Switzerland was renamed in his honor. It was only recently that the people of Italy gave him, spontaneously, a welcome such as he had never before, he said, experienced. These things mean something. They mean that beyond the sphere of political intrigue and diplomatic shuffling there is the will of the people of the world: the people who know what war means; the people who know that they have no enmity one for another; the people who know that if war had come in September, the fall of this party or that dynasty would have been only an unimportant incident compared with the universal misery which would have fallen upon them and their children.

Is Chamberlain right? At least we can say this: that he is working for a united Europe, and that a united Europe cannot come by force of arms, but only by understanding. He is running a risk—the risk of finding that he has been fooled, and that the policy of appeasement has been in reality no more than a policy of surrender. Perhaps; but it is not a quixotic risk. Britain is still mighty; and her strength to resist attack increases daily. But more important than her material strength is the psychological factor. The nations of Europe, the people of Europe, know that the British Prime Minister is working for peace; know that if war (the war which more than anything else in the world they hate and fear) comes, it will be not because of but in spite of his efforts and ambitions. If Britain is attacked, it will be by a people dragooned against their will, dragooned into fighting those who, they know perfectly well, have no desire to fight them or enmity against them, but who, for that very reason, will defend themselves with a sober virility which will not be vanquished. There are powerful forces at work in the world today whose aim is to overthrow the Chamberlain policy, to defeat the growing rapprochement and understanding between the nations, and to bring about war. But against them there is more than a single statesman, or a group of statesmen; there is the stolid determination of the masses, the will of the world.

From the Spanish people we may learn a parable. It is said by the prophets of woe in England that the policy of non-intervention could have for us only one result: the hatred of Spain. It is significant that, when it was a question of arranging the peaceful surrender of Minorca—a surrender which had become inevitable, but which might well have been attended with tragedy and futile bloodshed, it was to Britain that the two sides turned. The British Prime Minister has his critics, in his own country; but he has a great following, and a greater in the other countries of Europe, because whether he succeeds or fails, he stands for justice and peace. His country has committed many crimes in the past. But today, at any rate, it is determined to be a bulwark of peace; and perhaps Europe is conscious today of that determination as it has not been before. The prestige of the conqueror is always tarnished with resentment and hate; there is less ambiguity about the prestige of the forces of peace. The strength and honor of Britain are not yet lost.

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United States—Secure or Shaky?

Figures may not lie but statisticians often disagree. Some view with alarm, others with confidence. What do we actually face?

By **Paul Kiniery**

THE NEWSPAPER headlines, relating to the American economic life of today, have been interesting, if bewildering and contradictory, during the early part of 1939. If there is anyone in the nation who still thinks that economics is a "predictive science," a reading of the headlines mentioned should dispel such an illusion. The study of economics can indeed contribute much to our better understanding of the past, but the "medicine men" of the profession who predict the future are definitely out of place in a society which is unwilling to accept "long distance" weather forecasting or predictions of a similar nature. Accordingly, all appraisals of the present, and predictions relative to the future, must be taken with reservations, and with a realization that much of the subjective colors reports and forecasts avowedly impartial and objective.

1938's conflicting barometers

In presenting a picture of American economic life today, it is necessary that we cite the findings of the investigators in various fields, as reflected in their summarization of 1938, and their hopes for 1939. We know that 1938 was by no means the most prosperous year the nation has experienced. It is likely that the national income will be estimated at about $60,000,000,000 for the year, as compared to approximately $70,000,000,000 for the year 1937, and $65,000,000,000 for the year 1936. According to the United States Bureau of Labor Statistics, the index figure of employment at the end of December, 1938, was 90.6, approximately the same figure released for January, 1938. In the middle of the year 1938 the figure dropped to approximately 80, but rallied during the latter part of the year. However, in December, 1937, the index figure was nearly 110, or approximately 20 points higher than the figure for December, 1938. The index figures for payrolls, in December, 1938, was approximately 84, as compared to the figure 109 for the month of December, 1937, which represented a drop of about 25 points. As the year 1938 ended, wholesale prices on building materials seemed rather stationary; steel ingot production was rising; automobile production was rising; car loadings were declining; average weekly earnings of industrial workers were rising; the industrial production index was rising; and also rising were the total listed value of stocks and bonds on the New York Exchange, foreign trade, farm income, petroleum production, and coal production, to add a few more revealing indices.

In summary we may cite the conclusions reached by Roger Babson, relative to present economic conditions: production costs are lower than last year; credit reserves are the greatest in history; wholesale and retail inventories are relatively low; business confidence is returning; and building is on the threshold of a real boom. According to the Babsonchart, the business index of January, 1939, was 99, as compared to the figure 84 of January, 1938. Mr. Babson is of the opinion that 1939 should be a year of moderate prosperity, with the average volume of business for the year running about 20 percent above that of 1938. It appears, on the basis of complete figures, released in March, 1939, relative to activity in three leading industries in January of this year, that such a prediction is in the process of realization. In the automobile industry about 360,000 cars were produced in January, 1939, as compared with 205,000 in January, 1938. Steel production for January of this year amounted to well over 3,000,000 long tons, as compared to 1,800,000 long tons in the same month last year. Building contracts for January, 1939, exceeded $250,000,000, whereas the same industry registered less than $200,000,000 of such business in January, 1938.

Although I trust that many of us are, like Mr. Babson, hopeful for 1939, we must admit that 1938 left much to be desired. According to the January, 1939, issue of the *Labor Information Bulletin,* issued by the United States Department of Labor, the total net profits of 345 industrial and mercantile concerns, 141 Class I railroads, and 60 public utilities for the first nine months of 1938 were estimated as approximately $485,000,000. During the first nine months of 1937 the profits were over three times as large.

It is alarming and discouraging to realize that 14 steel companies reported a total deficit of nearly $21,000,000 for the first nine months of 1938, as compared to a net profit of $192,000,000 for the first nine months of 1937. The Class I railroads reported a total deficit of about $177,000,000 for the first nine months of 1938, as compared to a net income of about $81,000,000 for the first nine months of 1937.

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Such, in general, is the story of the statisticians. It is now in order to discuss the implications of some of the data given, the general situation of the worker in the nation, and the outlook for the future. Despite the figures given, which constitute grounds for a fair degree of optimism, there are many other factors that thoughtful observers of our social and economic life must take into consideration. Among them is one of the recent outstanding accomplishments in the field of industry. I have reference to the new "Mill on the Hill," as it is called, which was lately opened as the Irvin Works of the Carnegie-Illinois Steel Corporation, near Clairton, Pennsylvania. Approximately $45,000,000 were required for its erection, and it represents, according to *Life,* ". . . the most ambitious industrial construction job undertaken anywhere in America since the depression began nearly a decade ago." According to reports, the new mill is capable of producing 600,000 gross tons a year. It is said that the efficient machinery of the plant will enable one man to do the work of four men in older plants. Since steel plants are operating at something less than 60 percent of capacity, it is quite certain that seven other and older plants of the Carnegie-Illinois Corporation, employing about 11,000 men, will be closed. Perhaps 3,000 of the 11,000 so affected will be hired for work at the Irvin plant. The rest will not be needed in the steel industry as it is now functioning.

The machine as an economic factor

Your attitude toward the opening of the plant mentioned will be largely determined by your attitude toward the machine as a factor in our civilization. Some people are definitely of the opinion that machines are about to destroy the culture they have helped to create. Others are of the opinion that any impediment to machine production represents an effort to put a brake on the wheel of progress. Still others are of the opinion that this country and its industries have definitely reached their zenith, and are now in the process of decline. One such spokesman, Leon Henderson, referred to flatteringly or disparagingly, as your political affiliations will determine, as a New Deal economist, has decided that the economic growth of this nation has come to an end. He has declared, in effect, that although Americans were able, for the past century and a half, to look continuously toward new frontiers, toward an increasing population, and to free competition, that such vital factors are no longer operating, and that we must accordingly give up the old American point of view and develop another one suitable for the new conditions. Mr. Henderson would recommend that we give up any hope of continued industrial and economic expansion, and simply make efforts to keep a part of what we have already accomplished. His attitude is not a new one.

Writing on this topic recently in the *Saturday Evening Post,* Garet Garrett quoted the remarks made by a French economist, Émile de Laveleyé, over fifty years ago: "The industrial activity of the great part of the century has been devoted to fully equipping the civilized countries of the world with economic tools; the work of the future then must necessarily be that of repair and replacement rather than new construction. This mechanical equipment having at last been made ready, the work of using it for production has, in turn, begun and has been prosecuted so efficiently that the world has, within recent years, and for the first time, been saturated, as it were, with the results of these modern improvements." This very profound conclusion, accepted by most of the first-class thinkers of the day, was made before the railroad industry had reached its peak, before the automobile industry had employed its millions of men, before the petroleum industry had been thought of; and before it was realized that man would ever make wide use of mechanical refrigeration, typewriters, motion picture equipment, electrical machinery, and the hundreds and thousands of other items that have increased employment and made life so much more pleasant than it would have been otherwise.

Fifty years ago the reports issued by the United States Bureau of Labor were bemoaning the fact that machinery was displacing hand labor in many fields, such as the shoe industry, flour milling, farm implements, and particularly in the buggy business. Many failed to note that although the machine was displacing labor in many fields, it was increasing employment in other fields that were being created. The fields of industry that have been most thoroughly mechanized have not been noted for steadily declining numbers of workers. The automobile industry and the steel industry may be cited as examples of this fact. The mechanized industries have produced so efficiently that public demand has required greater and greater production, with absorption of more and more labor. That has been the general rule in industry, with few exceptions, and these ordinarily in industries that were being replaced by others more in step with the demands of the period. Despite the increased production that machinery has made possible, there has not been an evident overproduction of desirable goods. At times, as we know, the would-be purchasers have not been able to acquire the product, but we have no right to blame the inanimate machine for our inability to distribute its valuable and desired products.

It is not that the machine is without a soul; it is rather that the human beings in control of our civilization and culture have been without a realization that progress in mechanical fields is intended to benefit humanity in the aggregate,

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rather than a favored few. Machine power has become a powerful determinant of the influence that a given nation will exert in world affairs. Any nation that permits politicians or labor leaders or financiers or any other group that you may mention to definitely lessen the contribution that human initiative, through the machine, may give to human progress, is a nation that is digging its own grave, in which it will be indecently interred by the more powerful and acquisitive nations of the world. There are several such nations, whose names need not be mentioned since they make the newspaper headlines very frequently. The machine has made life more pleasant and more safe and more productive; its potentialities for good in the future are incalculable; we must not adopt a pessimistic spirit which would cause us to give up our efforts to adjust ourselves to the new era.

Threats of unemployment

I am not blind to the pressing realities of our generation. I realize that we have to live in the here and now; not in the remote future. It is impossible, in considering the economic life of America today, to disregard the fact and the implications and the threats of unemployment. The estimates of the number of the unemployed vary from a total of 9,000,000 to a total of 12,000,000. Some hope that as many as 2,000,000 more workers will be absorbed by industry in 1939, but any prediction of value cannot be made. Despite all the efforts that have been made to dispel unemployment since 1929, we still have it with us. No one has a generally acceptable solution. The Democrats have none; Harry Hopkins, recently of the WPA and now of the Cabinet, has stated that he thinks the nation will always have at least 5,000,000 unemployed workers, who will receive relief work or a dole, and perhaps remain quiet; or who would perhaps starve and revolt if denied aid by the government. The Republicans have no solution or they would have used it in the period from 1929 to 1933 when unemployment grew by leaps and bounds to the figure of perhaps 15,000,000 by March, 1933. The methods employed in Communist, Fascist and Nazi nations do not appeal to us. They are too brutal and too unethical.

The unemployed have as much of a God-given right to enjoy the fruits and blessings of this nation as do those who have jobs. No one with any powers of observation will any longer maintain that any good man who wants to work can find a job. The adult who loses his anchorage in industrial life has great difficulty in finding another mooring. The young people who are ready for work cannot find it. Our industrial machine is creating spiritual unrest and turmoil. If necessary, human beings here will eventually resort to violence just as they have elsewhere, in order to change a system which seems to them to be unjust. All of us will then be the losers.

Another threat to sound economic life in America today is the rising national debt. We have become so accustomed to it that when one mentions it at all, it must be done apologetically. The present national debt of approximately $38,000,000,000, to which we must add in our calculations an additional $20,000,000,000 shouldered by the states and municipalities, represents a threat to our sound economic life much greater than we are ready to admit. It appears likely that the national debt will reach $42,000,000,000 by June 30, 1940, as compared to $16,000,000,000 in 1930. We are becoming so accustomed to operating our national government at a great deficit that anyone who calls attention to the estimated deficit of the present fiscal year of nearly $4,000,000,000, with the likelihood that the deficit of the coming fiscal year will be approximately as large, is considered a radical. Our national government has operated with a big yearly deficit since 1931. There is no prospect that the deficit is about to disappear, and it is altogether unlikely that this present Congress will take any drastic steps to decrease it. This government cannot operate indefinitely with deficits running into the billions, year after year. The great war debts were not paid by the governments, including our own, unless you are willing to disregard the repudiation of the gold clause and the revaluation of gold. Is there any assurance that peace debts will be viewed differently? Why should they be? Is there any assurance that future generations will pay for our unwillingness to face facts and live within our national income?

Facing facts

The cost of government in general has reached such an absurd height that about one-fifth of the national income is now required to defray the cost of government, whereas from 1869 to 1919 the cost of government represented but one-twentieth of the national income. We are faced by the prospect of increasing our relief expenditures until we have inflation or repudiation as possibilities, or stopping them now and bringing on starvation and, perhaps, chaos and revolution. It is not an attractive choice, but we may as well face it. It has been estimated that in the fairly good year of 1935-1936, nearly 12,000,000 families of the 29,000,000 families in the nation lived on incomes of less than $1,000 a year. Furthermore, 3,000,000 families lived on cash incomes of less than $500 in that year.

What do these facts mean, in present-day American economic life, in terms of poor housing, poor medical facilities, lack of insurance protection, meager support of church and school roganizations, and in many other ways? It means that millions of Americans barely exist. They do not

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live as God intended that human beings should live. Do we not realize that practically every family, dependent upon wages, which has to live on an income of less than a thousand dollars a year is perfect material for the communistic agitator? Is it not worth our while to study the need for changes, and make them, and preserve the order in which we live, rather than insisting stubbornly that everything is all right, and seeing the whole structure crashing to ruin in a few years, carrying us with it? Do we not realize that poverty-stricken people can also vote, and that as soon as the number becomes sufficiently large, Communism can be voted into this nation according to our method of deciding such matters by vote? The courts will not be able to stop it. Neither will the governor, state legislatures, the Congress or the President. We voters and citizens are the only ones who can stop it, and since the Catholic Church, through its late lamented leader, Pius XI, has expressed a more sincere interest in all levels of society than any other agency, it is necessary that we Catholics try to preserve as much as we can of the social order which we have done so much to produce, by agreeing to the necessity for social changes demanded by changed social conditions.

Never before in our national history has the Catholic Church had a better opportunity to stress its social teachings. We must at all times realize that we are interested in social problems only because social security for the worker makes more possible the fulfilling of the requirements of religion. It is difficult for people to be religious when they are insecure and in debt and impoverished. A good Catholic citizen is the soundest asset that this nation may have in the present predicament. We must continue our efforts to promote the acceptance of the Catholic solution of our social and economic problems, which Pius XI so ably defined in his great encyclicals on labor and the social order. The Catholic attitude is not wildly radical nor stupidly conservative, but rather, reasonable, workable, humanitarian and Christian.

Rx: *Hearty Laughter*

"We laugh at danger—laugh away problems and cares;" says Psychologist Vachet, "now let's laugh away ill-health." And he not only preaches laughter but conducts a clinic in its use.

By **Edward Podolsky**

AT THE Paris Institute of Psychology Dr. Pierre Vachet gives a practical course in laughing. Every Sunday morning at ten o'clock a motley crowd of housewives, merchants, clerks, old and young, troop into the large lecture hall for their lesson.

Dr. Vachet arrives and begins his course without any preliminaries. "My friends," he says, "you have come here to laugh, to bathe in an atmosphere which will restore your health and your spirits. We have within each of us emotional forces which must be developed through laughing."

The doctor pauses: "Do you think that sad, gloomy, peevish people can ever be happy?" he roars.

"No, no, no!" the crowd roars back. Dr. Vachet nods in approval, and continues to discuss the blessings of a smile, of a happy, sunny disposition. Optimism, he assures his audience, had a prodigious radio-active force.

Suddenly he orders: "Shut the blinds." Instantly the big hall is plunged into darkness.

"Now seat yourselves comfortably in your chairs, close your eyes—relax—don't think of anything—put your mind to sleep—listen well to what I have to tell you."

There is a deep silence in the room. Everybody is calm, quiet and relaxed. Dr. Vachet continues: "I am calm. I am strong. I have more and more confidence in myself. I am well!"

The audience silently repeats these words. Suddenly the silent litany is interrupted and the doctor shouts an order: "And now—laugh."

A record is put on a phonograph. The record is nothing but a succession of roaring laughs, of all varieties and types—giggling, hysterical laughter, deep-seated uproarious laughter, high-pitched and bass, male and female laughter.

Little by little the people in the hall, caught by the infectious qualities of the recorded laughers, begin to join the merriment. At first nervous, soon they let themselves go. All sorts of laughs resound through the hall. There is a mingling of many ridiculous sounds into a mighty symphony of mirth. It gains in volume, becomes more hilarious. Everybody is laughing—long and loud. This continues for some time.

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After a while, Dr. Vachet shouts: "Lights!"

The blinds are opened and so are the eyes. All the faces are relaxed and calm. Everybody has had a good laugh and now they are well pleased with themselves and blissfully rested.

The right idea

Dr. Vachet has the right idea. "Laughter," he proclaims, "releases tonic emotions which through the medium of the sympathetic nervous system cause a sudden nervous discharge and change the physiological reactions of the individual." Rabelais, another doctor, might have said: "Burst with laughter and get well."

A good laugh is a wonderful tonic. It has not only on exhilarating effect on the mind, it actually has a beneficial effect on the body as well. And when occasion demands, a good hearty laugh will turn disaster into comedy.

I am thinking particularly of the case of Inez Clayton who sells tickets at a movie theatre. One night Inez found herself looking into a pistol.

"Hand over 'at dough, an' if you squawk, I'll plug yu!" snarled the man behind the gun.

Inez laughed.

"Well, I'll be—" stammered the gunman, poking the gun closer to the girl.

Inez laughed and laughed.

The gunman stuck the gun under his coat and hurried away. This was too much for him. The loud, hearty laugh of Inez was unnerving. It made him feel and look silly.

Laughter has far-reaching effects. A patient once said to me: "If I hadn't learned to laugh at myself—if I hadn't seen the funny side of being a chronic complainer—I should still be a semi-invalid. But I learned to laugh at my symptoms and my pain, and I got well."

If others would follow this sound advice there would be less self-pity and more of the will to get well. Laughter is a potent medicine of much value in this direction.

An interesting experiment

Not so long ago an interesting experiment was made at New York University. Two groups were formed and placed on the same diet. Group A was to be occupied after meals in scientific discussion led by an instructor, while Group B was to be entertained by a comedian. It was found that after two weeks the health of Group B was better than that of Group A. The digestion of Group B was noticeably improved.

Laughter actually exerts beneficial physiological effects. Through the experiments of Dr. Pavlow, Richet, Hornberg and others, it has been found that among the factors that aid in proper digestion pleasurable emotion is the most efficient.

A good laugh causes a pleasant emotional disturbance by stimulating the vagus nerve which extends its influence to all the digestive organs. The first digestive organs affected are the salivary glands which are controlled by branches of this nerve. The stimulation of these nerve branches brings about an increased flow of saliva which assures a more thorough digestion of the starchy foods. Traveling on the stimulation induced by the laugh affects the stomach.

An acceleration of the digestive movements of the stomach's walls (known as peristalsis) is caused by the laughter. Moreover, there is an increase in the secretion of the digestive juices in the stomach. This makes more thorough digestion possible. The heart also sends an increased flow of blood to the digestive areas.

The liver is also stimulated to secrete more bile, which is very helpful in digestion. Finally, the pancreas is also stimulated as is also the duodenum, and secrete a liberal quantity of their fluids. The secretions of the latter helps the digestion of the fats and starches.

On the brain and nervous system a good laugh acts as a tonic. A happy feeling is always good for the nerves. It seems to heighten nervous stimulation and reinforces nervous endurance.

Most happy is the effect of laughter on the circulation of the blood. A good laugh is virtually a series of spasmodic expirations. These forcible chest movements cause a partial closing of the glottis which increases the pressure within the thorax and so impedes the entry of blood from the veins of the heart. In the second place the exceptionally deep breathing tends to expand the lungs with air and draw off the blood from the veins of the heart.

A good laugh causes deep breathing. The lungs are strengthened and the deep inhalation of air encouraged. Also, the actions of the large muscles which do the work of breathing are reinforced.

A good laugh is a valuable tonic. It exerts demonstrable favorable effects on almost every organ in the body. And just as important, it has a wonderful effect on the mind.

The Miraculée

My only hope was that I had no hope,
Had there been room for hope I had not dared
To lift blind eyes to unimagined heights,
Immortal heights—light inaccessible
Where angels veil their faces with their wings.
Man's utter impotence to heal prepared
A highway in the desert for my God.
(Had there been other hope I had despaired.)
In flash of wonder darkness fell away,
The world burst into blossom—and I saw.

MOTHER MARY ST. THOMAS.

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Views & Reviews

BY MICHAEL WILLIAMS

WHEN last I wrote for this page, I tapped at my typewriter on the steamship Rex, bearing two American cardinals to Rome, to exercise their franchise as chief citizens in the City of God by voting for the new Pope. The voyage still holds me in a lingering enchantment, complicated by the strong wizardry that is in the very air of Rome. And before this spell fades away, I must jot down something of the flavor, if not the full force, of the adventure of entering again, after years of absence, into this Roman atmosphere—surcharged with such powerful impressions: opening such tremendous vistas into the past; throbbing with such dynamic forces of the present time; and suggesting, at least, the possibility of magic casements opening on the perilous paths of future time, and the people of tomorrow.

Within this great central city of the ancient, the present, and the developing story of mankind, there is another city that is not of this world, in its spirit and its interests, but which stands within its walls, like a fortress and gateway, guarding yet giving entrance (when passports are in order) to the invisible and the eternal. The ancient town on the Tiber faces and surrounds the town of Peter the Fisher of Souls, with Michael the Archangel of the uplifted sword standing watch and ward by the bridge that joins and also divides town from town. All races and tribes and nations of humanity appear to pass through the streets and courts and halls and shops and marketplaces and churches of both the city of this world and the walled, interior city. And all these people, and their kind by the billions who dwell elsewhere, are really one great family, united in brotherhood, in spite of all differences of language, and color, and type, and class, and garb, and interests and traditions and ideas. No matter what they themselves may think they are doing, or want to do, here or elsewhere, their real business (though most of them do not realize it) is not the work, or the play, or the gossiping, or the quarreling, or any other of their multitudinous affairs—except, of course, as all such affairs play a part in helping or hindering them in the real business of their otherwise incomprehensible lives and doings. This is, namely, to journey through the cities (or the deserts) of this world, to and through the city not of this world, though visibly apparent in it, to reach the world without end; there the life that merely begins in time and space on earth finds its true and permanent purpose.

In Rome, time and eternity are singularly mixed. Today, for instance, is February 23, in the Year of Our Lord 1939. But in the calendar which marks time according to rules related to eternity, for those who live by or follow the way of life established and maintained by the City of the Spirit on Vatican Hill, today is the second day of Lent, in the calendar of the Ecclesiastical Year, and also the Feast of Saint Peter Damien, Bishop, Confessor and Doctor, of the monks of Camboldoli—great reformer of the Church under Pope Saint Leo IX. So in order to get started properly at my set task of writing for the daily papers concerning the great business of the new Pope's election—and what it may mean to mankind, in the Pope's own city, and in the cities of the world—I got up very early and went to Mass. This would help me to get rid of my shipboard hangover of emotions, and build a defense against the bewitching but time-wasting street scenes of Rome and Vatican City: contadini coming into town at dawn with wine and fruit and vegetables; monks and friars and priests and prelates, strolling together, or with soldiers and citizens, through streets ablaze with great masses of spring flowers and odorous with their spices of the earth and the water and the sun; many waters springing night and day from a thousand fountains; churches, palaces and barracks, Egyptian obelisks towering out of ancient mystery over news-stands impudent with flimsy newspapers of today's daily news and gossip.

On the steps of the Carmelite church, across the way from an all-night dram and coffee and tobacco shop, haunted by a few blousy taxi men and hotel porters starting the day, four or five men and women were waiting for the church door to open. As it did so, we all pushed by the heavy leather curtain into the darkness dotted by a few altar candles and lights before the shrines of the two Teresas, John of the Cross and the Mother of God, and the high altar of the Sacrament that unites God with man, and eternity with the processes of time. There was just light enough to read the more essential parts of the prayers for the day, and the unchanging Canon. Remembering that in passing out of fantasy into the reality of things, the job ahead of me was concerned with writing about the Pope who died two weeks ago and the unknown man who is to be our Pope, I found the words of the Introit singularly appropriate. "In the midst of the Church the Lord opened his mouth: and filled him with the spirit of wisdom and understanding"; and, in the Gospel: "You are the light of the world. A city seated on a mountain cannot be hid. Neither do men light a candle and put it under a bushel, but upon a candle stick, that it may shine to all that are in the house; so let your light shine before men that they may see your good works, and glorify your Father Who is in heaven." Surely, Pope Pius opened his mouth in the midst of the Church, speaking both to the Church and the world, in words full of the spirit of wisdom and understanding; surely, too, his successor-to-be will be the light of the world, in a city seated on a mountain, shining before all men.

But . . . but, did the world, or very many within the Church, heed the words of Pius? Will men of the world, or most men and women of the Church, heed and follow the new light soon to be set before them?

However, beginning work in any doubt is not reaping the real fruits of the Mass: which surely are faith and hope and charity. As I left the church a last star shone at the end of Via Santa Susanna and the sun began its climb into the heavens. After breakfast of coffee and hot milk, and hot sweet buns, crusty and fresh—I am again at the typewriter. Let us hope that next week it will record things more worth while than these early morning musings.

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Communications

PROGRESSIVE EDUCATION

New York, N. Y.

TO the Editors: Since the publication of my article, "A Catholic Progressive School," in THE COMMONWEAL for September 23, 1938, I have followed with interest the various letters and articles dealing with educational problems that from time to time you have been kind enough to publish. Surely the most casual reader has come to see that in education as in other controversial areas of life the issues are not all black or all white. The greys predominate and greys are not so clear-cut in contrasts, the gradations in value are many, and the untrained eye may fail to see the nuances. Obviously the words "progressive" and "traditional" come in the propagandist's category of "emotionally charged" words. Each reader interprets in the light of his own background of experience and thus it is relatively easy to misinterpret and misunderstand. Language on many occasions fails to be a medium of communication. Now, Miss Glenn is certainly right in saying that the word "progressive" requires a point of reference and nowhere a more exact one than in a discussion of education. My article furnished that point of reference in describing the program of Corpus Christi School. In fact the article dealt with nothing else and such generalizations as were made in relation to education were drawn from that particular situation. Of course within the scope of a magazine article it was impossible to sketch in detail the curriculum of the school or to give a full exposition of the philosophy underlying its procedures. However, that school exists and is open to visitors, so anyone who wants a clearer view may avail himself of the opportunity to see it in action.

It is highly amusing to find myself, a teacher of history, accused of throwing history out of the school curriculum, but then as Dr. Beard has recently said, "If history is being shot out to the rubbish heap no small part of the responsibility rests on the historians themselves." He might also have added—on those who teach it. Even Dr. John L. Tildsley, whom Miss Glenn refers to in her article, recently said (if the newspapers quoted him correctly) that one of the major problems facing the country, that of distribution of goods, belonged in the field of the social sciences. Yet, he asked, "What have the social scientists done to solve this serious problem?" Furthermore he suggested, "I wonder if it would not be a good idea for the science teacher to take over the work of the social sciences." Of course history has a place in the curriculum, but as Sister Mary de Lourdes pointed out in her letter in THE COMMONWEAL of March 3, 1939, it should be the means of integrating the student so that he is able to relate his present conflicts to the experience of humanity through the ages.

It so happens that there was a paragraph in the original article, "A Catholic Progressive School" beginning thus:

"From the standpoint of the basic curriculum the school does not differ radically from other schools. Due attention is paid to the 'fundamentals' and there is recognition of the fact that education has as one of its basic aims the transmission of the best of the cultural heritage of the past to the younger generation."

The next few sentences deal with the need for introducing more study of current social and economic problems into the curriculum. Now by ignoring the beginning sentences of the paragraph and centering attention on the concluding sentences it is possible for Miss Glenn to reach the conclusion that the transmission of the cultural heritage is subsidiary to the study of current social and economic questions. It is true that this has happened in some schools, and only too true that the opposite has happened in most schools. However, the point of reference is the curriculum of the school being discussed. Its position is clearly stated and there is no need for using the doubtful techniques of argument, namely, using material out of context, and charging the opponent with a more extreme position than that taken.

Catholic educators owe Sister Mary de Lourdes a profound debt of gratitude for the scholarly way in which she has set forth the implications of the philosophy of Saint Thomas Aquinas for modern education. Her comments on the issues raised by Miss Glenn point out so clearly that she has probed deeply into the curriculum problems and is aware of the stupendous task that faces all educators who are concerned with making the school a more vital force in the lives of children. It is in this very area of fundamental philosophy that there is such a struggle in secular education. One serious objection that has been raised time and again to progressive education is that until quite recently it has failed to be concerned with a fundamental social philosophy. Again, Sister Mary de Lourdes has dealt admirably with the question of the use of the papal encyclicals, so no further comment is needed save to remark in passing that one would hardly be so naive as to claim that the encyclicals in and of themselves justified any particular educational methodology as such.

In conclusion I should like to suggest that the critics who want to argue against progressive education in general, and not in relation to the particular school whose work was described in my article avail themselves of the opportunity to consider such basic points of controversy as the aforementioned failure of progressive education to clarify its fundamental social philosophy; its failure to recognize the extent to which a curriculum should be planned in order to avoid following the indiscriminate leads of children and thus result in a lack of continuity in the program; and the abuse of the terms, "freedom" and "interest," through failure to see their deeper implications. There are also other areas to be criticized by those who have studied all sides of the question. Then in fairness its critics must consider the outstanding contributions it, progressive education, has made in the field of educational method. From the standpoint of secular education the recent book by Boyd H. Bode, "Progressive Education at the Crossroads," will furnish data, and the study made by Sister Joseph Mary Raby, "A Critical Study of the New Education" (Catholic University

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of America), gives a critical appraisal of the origin of the movement, its high spots and its weaknesses.

May I close on the same note that was sounded in the article, "A Catholic Progressive School": "If Catholics could but see that the philosophy of life which they possess has inherent within it the highest goal of education, namely, the harmonious development of the physical, intellectual, volitional and spiritual powers of the individual, there would be no quarrel with those educators who make a plea for the education of the 'whole child.'"

The encyclical of Pope Pius XI, "On Christian Education" states it thus: "For precisely this reason, Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."

FRANCES G. SWEENEY.

SHEEHAN AND FRANKFURTER

Altoona, Pa.

TO the Editors: In the forthcoming life of Justice Oliver Wendell Holmes there should be an interesting chapter telling of the close friendship that existed between Justice Holmes and Canon Sheehan of Doneraile, Ireland. The life is being written by Professor Frankfurter of Harvard, now an Associate Justice of the Supreme Court of the United States. It should interest readers of THE COMMONWEAL.

Holmes was the guest of his friend Lord Castletown of "Doneraile Court," just outside the town, and it was the habit of Castletown (family name Fitzpatrick) to introduce visitors of distinction at the Catholic rectory, for Castletown held the Canon in the highest esteem.

It was in this wise they first met. At once they recognized each other as kindred spirits and became fast friends, keeping up a regular correspondence. This correspondence dealt with philosophical and literary subjects and continued up to the death of Canon Sheehan. Some of the letters of the Canon are found in the admirable "Life of Canon Sheehan" by Dr. Heuser, but only one or two of Justice Holmes's.

A few months ago Frankfurter wrote me (we were together at Fermoy, and later at Maynooth) asking if I could tell him who was Canon Sheehan's literary executor as he was anxious to get Holmes's letters. I was able to render him this service for which he was grateful.

This letter from Justice Holmes will tell how close was the friendship between the New England jurist and Canon Sheehan. Justice Oliver Wendell Holmes writes:

"During the last summer of his life I was at Doneraile and called every day after luncheon, that time being best for him. He knew, and I feared, he was dying, though I did not admit it. One day he bid me go to his library and select a book. On his assurance I took Suarez, 'De Legibus,' which I had heard him praise, and it bears his inscription, 'August 5th, 1913.' . . . I wish that I could have offered him something besides affection and reverence for his lovely spirit."

The distinguished son of the author of the "Autocrat of the Breakfast Table" and the writer of "Under the Cedars and the Stars" were surely kindred spirits and did fine work in their day.

REV. MORGAN M. SHEEDY.

ANTI-SEMITISM

Edmond, Okla.

TO the Editors: I have been getting your magazine for several weeks now. Before that I had been reading it only now and then. The reason I subscribed in the first place was because I had heard you called many bad names. I am glad to say that these accusations are not true. You do not belong to the Bronx-Moscow axis, or the Popular Front.

However, your position is confusing, and Mr. Maritain's also. You seem to want a Christianity so "unspotted from this world" that Christians would be compelled to abstain from all civil duties, for civil society is certainly mixed with much evil. And making war in defense of any civilization would be out of the question. If violence is impossible in defending any civilization, well and good. But why apply the rule only against a civilization in which Christianity plays a part?

In defending the Jews you are to be commended for your humanity. There are many worse things that could be said against the Jews than Father Coughlin mentioned, and there are many things in their favor that you didn't bring out. I am astonished that anyone would try to write on that subject without, apparently, reading Berdyaev's "Meaning of History."

All in all I do not think I will subscribe to THE COMMONWEAL. Still with best wishes I am yours sincerely,

REV. JAMES MCNAMEE.

An article by Nicholas Berdyaev, entitled "Christianity and Anti-Semitism," will appear in an early issue of THE COMMONWEAL.—*The Editors.*

ABOUT PROMINENT CATHOLICS

Detroit, Mich.

TO the Editors: In regard to Dr. Byrnes's article entitled "About Prominent Catholics," in your February 17 issue, may we merely state that the Editorial Board of "The American Catholic Who's Who" has not failed in recognizing the leadership that has come from the Sisters. They are not proportionately represented in the work solely because many of them are forbidden by their rule to supply personal information for biographical reference works. The School Sisters of Notre Dame, for example.

WALTER ROMIG, *Publisher.*

CONGRATULATIONS

Charlottesville, Va.

TO the Editors: Congratulations on the March 3 COMMONWEAL. All the articles were of vital interest and the regular columns were excellent. Keep it up.

Especially I liked Dr. Bruehl's discussion of the Spanish situation and the attitude of Bernanos. It breathes justice and charity.

REV. J. ELLIOT ROSS.

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Points & Lines

Work in Progress: The AFL and CIO

NEGOTIATORS for the CIO and AFL went into their second week of conferences with no amalgamation in sight. Some developments could, however, be called progress. The AFL committee which rejected out of hand the Lewis plan proposed at the first meeting, as "not even designed for serious consideration," reconsidered its position and became willing to go over the plan along with its own. Presidential pressure was apparently being applied as stiffly as possible. The New York *Post* reported:

> Favorable outcome of the peace negotiations appeared more assured with the disclosure that President Roosevelt is demanding an end to the labor war with greater insistence than he revealed in his formal White House statement. It was learned that the President has warned the labor conferees that peace must come even though he has to force it.

Another important point in the *Post:*

> Miss Perkins announced that unions representing 1,500,000 members have sent petitions and telegrams urging peace. She called upon all employers and workers to strive for labor peace.

According to Louis Stark of the New York *Times:*

> The conference had two subjects before it: (1) the CIO proposal to merge the AFL and CIO and the four railway brotherhoods and (2) renewal of the AFL peace proposal of December, 1937. That proposal had offered to "pot" certain industries which were believed "ripe" for the industrial form of organization. It suggested that the disputes between the rival AFL and CIO groups be ironed out at joint meetings, after which settlement all the CIO unions would return to the AFL. There would be no separate industrial union department in the federation under this proposal.

The *Labor Leader,* paper of the Association of Catholic Trade Unionists, registers this plea for peace:

> . . . The time for John L. Lewis to beetle his brows at the "stodgy" AFL, and for William Green to lift his brows piously at the behavior of the "upstart" CIO belongs to history; the break was made; it has served its purpose, and now labor must close its ranks and move on to industrial peace and decent security. . . .
>
> The most obvious advantage of peace in the whole labor movement will be the tremendous strength of the united unions. At present the divided house of labor is weak on whatever front it fights; when labor goes to Congress, asking for social reform laws, it cannot now go with a united front. When labor seeks to defend laws already passed, such as the Wagner Act, the enemies of labor can effectively point to a division in its own ranks. When labor fights in public, that is, on the picket line, its efforts are likely to be canceled off in the public eye by its own internal disputes. Certainly there is no more unpopular nor more difficult type of strike than one featuring a jurisdictional dispute.

Reasons for present difficulties are numerous. The very conservative New York *Herald Tribune* believes Mr. Lewis is making sport of the whole situation, and more seriously concludes:

> What are those problems? The chief one among them concerns the dual unionism that has grown with the feud and embittered it. In a dozen or more important fields the hostile factions have been striving for mastery, each with a union claiming jurisdiction. . . . It was on this jurisdictional rock that the peace negotiations came to grief two years ago, and the menace today is greater than ever. Lewis's program ignores it. . . .

The *Christian Science Monitor* places blame in the other direction:

> However, the public is likely to feel that the CIO has given earnest of peace and that responsibility is on the federation to prove its willingness in the subsequent negotiations to bring forth an even more workable basis for consideration.

An article in the *Nation* by Kenneth G. Crawford pointed to the growth of some fundamental difficulties:

> . . . The last time it was tried, without success, the sole issue was jurisdictional. Both Green and Lewis were going along with the New Deal. . . . Labor was divided but on the march. Since then more serious complications have set in. It is no longer merely a matter of who shall organize whom. The cleavage between the parent organization and its offspring goes deep into ideological as well as procedural bedrock. The trend of the CIO has been to the left of the New Deal; it has demanded heavier relief expenditures and larger recovery outlays than those Roosevelt has approved. The AFL, meanwhile, has veered sharply to the right, joining the National Association of Manufacturers and the Chamber of Commerce in advocating appeasement of business at the expense of the unemployed. But for the President's personal intervention and his apparent willingness to serve as mediator, the latest peace project would be hopeless. As it is, there is small chance for more than an armed truce or a superficial reconciliation.

The *New Republic* is almost unique in playing down the difficulties resulting from the division:

> The negotiators on both sides are sincerely desirous of agreement. The danger to the project lies chiefly in the provocative attitude of the reactionary chiefs among the AFL who insisted on throwing out the CIO unions in the first place, who really don't care much about having a strong mass labor movement, who have done their best to smear the CIO and its leaders in the public mind, and who fear loss of their power if the newly organized unions are let into the fold. Meanwhile it may be observed that the damage to the country from the division is much less than would appear from comment in the press. Real competition in the field between the two bodies is limited to a few instances; jurisdictional strikes are no greater in number than they used to be among certain craft unions in the AFL. The wordy battle has not injured business. The rivalry has served greatly to increase trade-union membership and power in both camps. Unity is desirable chiefly in the interest of labor itself, and even here too high a price would be paid if the terms should block the sort of advance that has been made since the CIO was born.

Many commentators have expressed the opinion that the AFL will be difficult for the CIO to deal with because of troubles in the CIO which could give the impression that the vertical union organization is falling apart at the seams. For instance, the New York *Times* reports:

> Today important AFL leaders say that the CIO is in the midst of many difficulties with its automobile and textile affiliates. The fact that they feel that the CIO is thus at a disadvantage will obviously stiffen them against concessions they might otherwise have made.

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In addition to the notorious automobile troubles, and those growing in the textile field, a new one has broken out in the farm industry, which Communist officials in Moscow said would be one of the next fields in this country to feel the work of party organizers. The Southern Tenant Farmers Union released the following report:

> A struggle of many months between the Southern Tenant Farmers Union and the Communist-controlled United Cannery, Agricultural, Packing and Allied Workers of America culminated today in a decision of the executive committee of the S.T.F.U. at Memphis, Tenn., to order immediate withdrawal from the CIO affiliate after a referendum of its membership on that proposition. . . . The canvass of the membership followed repeated attempts to persuade Donald Henderson, president of the U.C.A.P.A.W.A., to desist from tactics which the share-cropper officials described as a "Communist rule or ruin policy."

$120,000,000 *to Brazil*

THE BRAZILIAN loan agreement just concluded in Washington has raised considerable hopes for the stimulation of Latin American trade. It does improve exchange relations and make possible increased commercial transactions. But there are a number of difficulties involved. According to the Baltimore *Sun:*

> Those who recall the orgy of foreign lending which sustained our export trade during the twenties may ask if we are not resorting once more to another version of practises which bulked so large in our economic life at the time. Considering the large number of defaults which resulted from our lending abroad in the twenties, the misgivings are only natural. It must be noted, however, that the credits now extended to Brazil are in the aggregate far smaller than the loans which Brazilian borrowers floated privately in this country during the New Economic Era. . . . Brazil insists that with the assistance which these additional credits will afford it will be possible to resume interest payments on $327,000,000 in bonds held by Americans on which payments have been suspended since 1937.

Even more critical is the New York *Herald Tribune:*

> Would it be unnatural to expect that, if at a later date the Brazilian government found itself unable to pay interest on the loans both to the American government and to private investors, the latter would once more be sacrificed? From the point of view of other defaulted debtor nations also, this arrangement may suggest the thought that if they refuse long enough to resume payment on their debt they can obtain a credit from the American government, whereas they know they cannot obtain credits from private sources so long as the outstanding debts are not financed.

That the arrangement was not concluded without considerable foreign opposition is suggested by Harry Gannes in the Stalinist *Daily Worker:*

> The agreements were not reached purely as the result of conversations in Washington between Secretary of State Cordell Hull and Brazil's Foreign Minister, Oswaldo Aranha. A fierce struggle between United States interests and the Nazi, Italian and Japanese fascism in Brazil preceded and paralleled the Washington conversations. . . . The Nazis harped heavily on their propaganda that economic collaboration between Brazil and the New Deal would "sell this South American country to Wall Street." Hitler's agents in Rio made other threats. They warned that Berlin would refuse to buy Brazilian cotton if Aranha came to terms with Hull. They said they would refrain, furthermore, from purchasing Brazilian oil and minerals. The truth is that Brazil is one of the world's largest storehouses of raw materials, particularly those materials the Nazis require for war. . . . We can say so far as South America is concerned—as Brazil goes, so goes the continent. This is just the first of a series of similar agreements that can be made to play havoc with the fascist penetrators.

The new agreement may curtail our trade with Argentina, according to the *Foreign Policy Bulletin:*

> The Argentine warning that future imports from the United States are to be curtailed by 40 percent was evidently timed to coincide with Aranha's visit. The chief dilemma in our trade and political relations with Argentina is the inability of the United States to import sufficient agricultural products from Argentina to balance our large exports to that country. . . . Unless tripartite trade between Brazil, Argentina and the United States materializes, or large short-term commercial credits to these countries can be arranged, there seems to be little hope of drawing both Argentina and Brazil into the American economic and political orbit.

The amount of Brazilian products we can absorb is, then, important. *Business Week,* for instance, maintains:

> We can't expect to drink much more of Brazil's coffee and we can't take any of her cotton because we have a surplus of our own that is giving Washington officials bad dreams. Rubber is a natural. It is fascinating to speculate on bringing home this prodigal (the rubber tree is a native of Brazil) from the Far East, especially since the U. S. is by far the heaviest consumer. But even with perfected types of trees and proven soils, it takes seven years or more to bring in cultivated production. Brazilian manganese is of high quality and the U. S. might shift some of its imports that now come from Russia and Cuba. Brazil possesses other metals in unknown abundance . . . quinine . . . hard wood is specifically mentioned . . . and there are numerous tropical oils. . . . U. S. officials were surprised to learn that Brazil doesn't want any more American branch plants either. She declares that these factories use mostly imported materials and usually after they get going the owners commence agitation for lower tariffs.

Barron's interprets the agreement in the light of the whole Latin American picture of the moment:

> Because of recent South American events which have hit us close to home the pact made last week with Brazil assumes increased importance. First has been, of course, Mexico's expropriation of oil and other properties, which Donald Richberg was talking about to President Cardenas last week. Then there was Argentina's limitation on the foreign exchange available to pay for goods from the United States. . . . On top of that has come the Chilean tax on copper announced last week. Moreover, these are only a few of our worries to the South. Our nationals have concessions of varying importance in the other countries of Central and South America, and in spite of the recent rather successful negotiations at Lima, Peru, there is no assurance that the examples of Mexico and Chile are not going to inspire imitation. Therefore an agreement as specific and tangible as that with Brazil really puts a better face on our position in this hemisphere.

Our hope would seem to lie in discovering the best means of building up the standard of living in Latin America. This would necessarily involve greater purchases of Latin American products, for as a recent *Foreign Policy Report* remarks:

> So long as Europe provides the market for an important part of Latin America's raw materials, Europe will continue to have economic influence in that region. . . . If the United States accepts the rôle of an already large creditor nation and by its economic policy encourages an unfavorable balance of merchandise trade, i.e., an excess of imports, the economic and exchange situation in Latin America and elsewhere may be materially improved.

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Pope Pius XII and the Press

LAST week it was possible to quote only from the daily press in summarizing opinion on the election of Pius XII to the See of Peter. To complete the record it seems advisable to follow this with excerpts from the weeklies of comment and opinion, especially since their comments are likely to be written after more mature deliberation and are also likely to be more frank in tone. The *Christian Century,* which is mildly friendly, makes clear its rock-ribbed Protestant position. It quotes the formula used when the tiara is placed upon a new Pope's head, and then adds:

> We salute the new Pope with the highest respect for his admirable qualities of mind and heart and with good wishes for a long pontificate filled with all spiritual blessings. But as to the formula of his coronation, which expresses the central idea underlying all the pomp and ceremony by which he is surrounded and which so vividly impresses the imagination of the beholder, we take this opportunity of saying, in order that there may be no misunderstanding, that to us as to many millions of Protestants the world around who are joining their felicitations to ours, it is blasphemous arrogance.

The *New Masses* takes the same Stalinist line as the *Daily Worker* quoted last week. Anything which promises a fight against fascism is welcome:

> The Catholic Church has a new spiritual leader. Pius XII, the former Papal Secretary of State, faces the task of the epoch: to save his Church from annihilation by fascism. There is evidence to indicate that he is aware of his task; that he knows that the fight against the bankrupt despoilers of all peoples must soon come into the open. He can see that the ruinous policy of "appeasement" which some members of the Catholic hierarchy have forced upon the Church leads but to utter ruin. For to fascists "concordats" means as little as any other temporary treaty that they may fool their dupes into signing.

The *New Republic* grudgingly admits that the Church might be able to do something for peace, but it remains sceptical:

> Can such a Pope contribute to the cause of international peace? No doubt he sincerely desires to do so if possible. If the Church could avert a world war or be in a position to end it by mediation, it would gain immense prestige. A highly spiritual Pope, who remained severely aloof from temporal affairs and emphasized the Christian virtues, might earn enough respect from Catholics and non-Catholics alike to exert tremendous influence within all nations and parties. A world sick of strife, fearful of the politics of pressure and power, might turn with relief to the brotherhood of man under the auspices of a common religious father. It seems likely, however, that the more active the Church is in temporal affairs, the less opportnity there will be for it to wield moral authority as a peacemaker.

The *Nation* publishes an article by G. A. Borgese—typical of the liberal Italian, anti-clerical view—which tries to show that the Church and modern civilization are at war, although it admits that the latter may be doomed and the Church may afford a nucleus for a new culture. The *Nation's* own editorial comment is:

> It is a sign of the feverish times that the election of a Pope is hailed with joy by forces that never before dreamed of the Vatican as anything but the inner sanctum of reaction. . . . We cannot go all the way with Mr. Borgese in disparaging the importance of Cardinal Pacelli's elevation. For the new Pope has become a symbol. So marked was his opposition to Nazi racial doctrines and his inclination toward the democratic powers that the German and Italian press felt called upon to warn the Sacred College of Cardinals against his election.

Newsweek's description of the new Pontiff is purely personal, though it reports his antipathy to Bolshevism and fascism:

> A slender, poised, urbane and socially graceful Prince of the Church, Pius XII speaks eight languages—Latin, Greek, Italian, German, French, English, Spanish and Portuguese. He types personal notes on a portable typewriter—and even shaves himself with an electric razor. As Cardinal, before his regular breakfast of coffee and dunked bread, he took brisk walks through Rome's public park, Villa Borghese—an exercise he will now limit to the Vatican gardens.

Time is more forthright:

> The world saw in Pope Pius XII a Catholic linguist (he speaks nine tongues, most of them fluently); a Catholic diplomat, who would steer the Church's course with astuteness and delicacy; a Catholic scholar, and one of the saintliest of men.

The *News Letter* of the World Alliance for International Friendship through the Churches (Protestant) hails the election:

> The election of Eugenio Cardinal Pacelli as the successor to Pope Pius XI should give new heart to the peace movement throughout the world.

The *Foreign Policy Bulletin* of the Foreign Policy Association has an excellent analysis of the situation by Vera Micheles Dean. Among other things, she makes the following excellent points:

> The new Pontiff assumes his arduous duties at a time when the rule of the Church, in both spiritual and temporal matters, is being challenged by new dogmas based either on materialist or outspokenly pagan concepts. These dogmas have made particular headway in countries which had either remained outside of the main stream of the French and American revolutions, or had only recently experienced the impact of the Industrial Revolution. The dominant tendency in these countries—which duplicates the experience of the western powers in the nineteenth century—is to exclude the Church from the political sphere; to defy the influence it has hitherto exercised over such matters as education and family life; to expropriate its property, as was done in Russia in 1917 and is being done today by the Nazis in Austria; and in some cases to challenge its universal ideas by emphasis on nationalism and racism.

The London *Tablet* makes admirably a point so little appreciated outside Catholic circles:

> We may imagine that the world will busy itself with speculating on the future of this momentous Papacy in a highly political and materialistic fashion; it will be seen as a new phase in a struggle between the Church and the dictators, men who normally would have little knowledge or respect for the Papacy will proceed to enlist its name in the service of their own limited ideals. To a certain extent this is natural, as the Holy Father's record as a diplomat, as a man who knows the world and its rulers, as a man, above all, who has the closest possible knowledge of the condition of affairs in Germany is very well known. But it would be utterly mistaking the character of this new Pope, and, indeed, the nature of his office and of the Church itself, to take this extremely partial view. The Pope is the Vicar of Christ on earth, his rôle is to lead and tend the sheep of that fold which is the Church—he is the Servant of the Servants of God. In this primary rôle he is beyond all politics, above all countries, outside all temporary affairs.

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The Stage & Screen

Family Protrait

IT WOULD be idle to contend that this play by Leonore Coffee and William Joyce Cowen is not repugnant to faith, harmless though it may be to morals. The basic assumption of the play that the Blessed Mother had children other than Jesus must be resented by all Catholics, and by those Protestants who believe in the Virgin Birth. It is of course an assumption caused by a misunderstanding of the passage in St. Mark which in the King James Version reads: "Is not this carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us?" Brothers and sisters should be translated relations, or cousins, and this is the meaning which the Church and Christians in general have always accepted. Therefore to find a play in which the Virgin Mary is the chief protagonist and in which she is represented as being the mother of a large family cannot be accepted, or indeed be pleasantly witnessed by Catholics. This must be said at once. Yet aside from this the play is written with reverence, and in the character of Mary with tenderness. Our Lord does not appear, and what the authors have tried to do is to portray the domestic life of Mary during the period in which her Divine Son was carrying out His mission. Mary is well aware that her Son is Divine, and the passage where she utters her knowledge is the finest moment in the play. The great artistic weakness of the play lies in the bare, unpoetic, utterly colloquial lines. They are unworthy of the subject, and aside from Judith Anderson's exquisite enactment of Mary, and Margaret Webster's sincere Mary of Magdala, the acting, and especially the voice of the actors, are not of a quality worthy of praise. But Judith Anderson gives a performance which she has never equaled. (At the Morosco Theatre.)

Close Quarters

PLAYS of two characters remind one of Dr. Johnson's remark about the dog who walks on his hind legs; it is not done well, but you are surprised to find it done at all. This one by Gilbert Lennox from W. O. Somin's original play, "Attentat," has its moments of tenseness, but is on the whole too patently concocted to make for belief. And unless such a play has a basis of psychologic truth it is pretty hard for an audience to keep its attention fixed on three acts in which only two persons appear. Of course Mr. Lennox has the aid of the telephone, the radio, and off-stage voices, but with all these his tale of a wife who has killed her former lover so that the husband she loves may not find out, is too thin and basically theatrical. As the action progresses we begin to ache for company on the stage. Indeed a duologue is more difficult to make interesting than a monologue, for a monologist at least portrays a whole gallery of figures. "Close Quarters" has the benefit of a very skilful performance by Leo Chalzel as the husband, and of another excellent one by Elena Miramova as the wife. Mr. Chalzel proves again that he is one of our ablest young actors. He plays with variety, charm and power. (At the Golden Theatre.)

GRENVILLE VERNON.

Stone Walls Do Not

IT IS amazing how much of repetition, sameness and warmed-over clichés appear in recent films. Except for Adolphe Menjou's good acting, "King of the Turf" is like all other race-track movies with that old business about blood telling in humans or animals, and the boy who picks up the drunken bum turns out to be the son of this once famous genius; of course the right horse wins. "Spirit of Culver," a remake with changes of "Tom Brown at Culver," also has its father-son angle in the melodramatic story about a scholarship cadet, Jackie Cooper, who discovers that his father, Henry Hull, didn't die a hero, but was a deserter, and is still alive. The weak plot and obvious lines are pepped up by fair acting and some good shots of Culver Military Academy. "I'm from Missouri," says Bob Burns this time, as he continues his Will Rogerish rôles and goes with his family, like innocents abroad, to sell mules to the British army. Typical of the worn-out humor of this rather dull comedy are scenes showing Burns and his wife (Gladys George) teaching nobility how to square dance, and Burns with his prize mule wandering through a London fog into a steam bath. RKO adds to its Saint series with "The Saint Strikes Back" in which George Sanders debonairly plays the supersleuth with much talking and poetical fanciness. His theories, on the redistribution of ill-gotten gains, get him into many exciting adventures. Monogram starts its new "Tailspin Tommy" series with "Mystery Plane," more airplane stuff with plenty of excitement. At least this short film (one hour) makes no pretense of being colossal and it does give a vicarious thrill.

The most vital and important offering this week is Alexander Korda's "Prison without Bars." This fine English picture may prove disappointing to those who, misled by advance publicity concerning Mr. Korda's enthusiasm for the first French version which incited him to make this film about prison reform, expect it to be a really great picture. Certainly Edna Best's splendid performance, the propaganda for humane penal discipline, and the photography especially in its contrast between the severe black uniforms within the grey walls and the bright, sunny scenes of fields and sky are outstanding. But the plot is poorly defined, and you wonder as Miss Best, the enlightened warden who effected great changes in the girls' reformatory, says the final lines, "They go; we stay; we are the prisoners," just what is the main issue: the reforms, the martyrdom of social workers or the regeneration of one girl? Pretty French Corinne Luchaire, as the girl who benefits most from Edna Best's theories about happiness for prisoners, alternates between charming simplicity and overacting. Barry Barne's ineffectuality may be blamed on the requirements of his caddish rôle. But whatever you may think of "Prison without Bars," you do have to admit it's worth seeing and it's not just another movie.

PHILIP T. HARTUNG.

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A Literary Adventure

By KATHERINE BREGY

THE publication "at long last" of "Recusant Poets" [1] marks the end of a veritable literary adventure. About 1915 Louise Imogen Guiney mentioned in a letter written from Oxford to the present reviewer that she was engaged, with Father Geoffrey Bliss, S.J., in editing "a huge tome" to be entitled "Recusant Poets." That the research work involved should prove huger than either anticipated was probably to be expected; and it was interrupted by the distractions of the Great War, by Father Bliss's many other duties—finally, when nearing completion, by the illness and in 1920 the death of Louise Guiney herself.

After this came various vicissitudes of the scattered bits of manuscript; all of which were eventually gathered together in 1932 by Miss Guiney's devoted cousin and literary executor, Grace Guiney; and with the help of many friends—chiefly, in an editorial capacity, that of Mr. Edward O'Brien—prepared for publication. Nor were the complications yet at an end, since curiously enough no publisher seemed ready to undertake the work until a substantial subsidy of advance subscriptions had been raised in this country by Dr. James A. Magner of Chicago.

And truly, these varied and scattered singers caught in the quicksands of the English Reformation were so adventurous a group that they must forever hold more than an antiquarian interest. They knew not only the fines and legal disabilities of "recusancy" but the tragedy of exile, imprisonment and martyrdom: in a few cases, alas, the greater tragedy of final perversion. It is eloquent that the present volume—a second is planned to complete the story—should begin with a saint and end with an apostate.

In between come young Henry Howard, Earl of Surrey, who brought the sonnet to England and was beheaded in his thirtieth year for high treason, Lord Vaux of Harrowden and the gentle Lodge who bequeathed Shakespeare his Rosalind, the "double or treble turncoat" who bore the immaculate name of Alabaster, and the saintly Philip Howard, Earl of Arundel. Here, too, we have songs of the marytred Campion by those seen to follow him to Tyburn: in fact, the gallant and historic Jesuit company which included Jasper Heywood, Thomas Pounde, the "apostolic and humorous" Irish convert Henry Fitzsimon, and the Blessed Henry Walpole and Robert Southwell.

Over thirty verse-makers of varying merit are included, yet some of the most illuminating verses come down to us still wrapped in the protective cloak of anonymity. A few of these recount the scarcely-remembered tale of the Pilgrimage of Grace, that uprising of the still Catholic English people to check Henry VIII's excesses—crushed by the time-serving Norfolk because its leaders were too quixotic to attack the King's inferior forces. Others, written when Queen Katherine's unhappy daughter ascended the throne, show the almost tremulous hope of English Catholics that "Mary hath brought home Christ again."

After Queen Mary's death there is small hope in recusant verse, except the hope of eternity. It sings lamentations for the old shrines, particularly that of the "Queene of Walsingham," devotion to Christ and His suffering saints—and that spiritual unshakableness which was to become a note of the "Catacomb Catholics" in England, and which we find ending a poem on the martyred Mary of Scotland:

> "Soe though with us material churches faile,
> Devotion lives and shall, at last prevaile"

There is an almost unbelievable lack of resentment against royal tyranny throughout these pages. But over and over again we find that strangely, sadly sweet and philosophic sense of the fickleness of fortune, the shortness of life, which haunted Saint Thomas More and colored Lodge's "Truth's Complaint" as well as Father Southwell's "Times Go By Turns."

Since Southwell is one of the most important poets considered in this volume, one cannot help wishing his biographical and bibliographical notes were fuller. And it is strange to find no chapter devoted to Philip Massinger, whom Shane Leslie found space to include in his brief but fastidious "Anthology of Catholic Poets." On the other hand the discussion of Henry Constable is unusually comprehensive, and particularly enlightening in its details about contemporary efforts to win back James I to Mother Church.

No doubt this unevenness is due to the fact that the present anthology, with all its wealth of literary and historical materials, never had the final, unifying revision of its original editors. One of the most serious lapses —and one which could easily be corrected—is an ambiguity of phrasing on page 72 which seems to include Ann Boleyn among the "martyrs" and "sound Catholics" of Henry's reign.

But if the volume is not impeccable it is at least indispensable to all students of the period. Nothing approaching it exists, and one cannot imagine any college library in English-speaking countries being able to do without it. Indeed, the incredibly patient and painstaking research which went into its making opens up practically a fresh field for the preparation of theses or dissertations. Better still, it points out to future students not only the "local habitation" and the "name" but the voice and the soul discoverable under the torn, archaic vestments of the long Penal Years.

[1] Recusant Poets, by Louise Imogen Guiney. With a Selection from their Work. Volume I: Saint Thomas More to Ben Jonson. New York: Sheed and Ward. $6.00.

Metaphysics and the Schoolboys

Full of wonder beyond classing,
Born of magic dark as sleep
Are the twigs they pull, in passing,
And the puddles that they leap.

JOSEPH CHERWINSKI.

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Other Books of the Day

Two German Experiences

Inside Germany, by Albert C. Grzesinski. New York: E. P. Dutton and Company. $3.50.

THERE are so many books of personal experience coming out about Germany that it is nearly impossible to read them all. Grzesinski's book is notable since the author was twice Police President of Berlin and for nearly four years Prussian Minister of the Interior. He was born fifty-five years ago in a small Prussian town, the illegitimate son of a housemaid. With no training but elementary school, through his own effort he acquired a good foundation of knowledge. The young metal worker soon became an active trade unionist and quickly worked his way up to the responsibilities of leadership. In politics he became a very stubborn member of the Social Democratic party, opposed to both "bourgeois" and "communist," and after the war one of the most hated red-tapists of the "Weimar System."

Some people learn through failure of their politics, but Mr. Grzesinski did not acquire improved judgment; his book is that of a narrow-minded and obstinate partizan who blames others for his party's misfortune. His portraits of Hindenburg, Bruening and others are wrong and unfair. His bias reduces the value of a book packed with interesting information. He writes without any sense of humor and without the slightest understanding of the opinions of his adversaries and the causes of their success.

It is interesting to read how easily Mr. von Papen succeeded in ousting Grzesinski and his party comrade Severing, then Minister of the Interior in the Prussian Cabinet. After martial law was declared and the two gentlemen had been in "protective custody" for an hour and a half, they obediently signed a document promising "to refrain from exercising the duties of our offices after our forcible removal." One can understand how the Social Democratic leaders became increasingly unpopular and why many of their former followers lent ear to Hitler's promises to free the country from the "reactionaries" of the Papen régime. Half a year later the Nazis came into power and soon smashed all other parties, both Leftists and the Rightists.

Grzesinski's book, though a very incomplete and one-sided picture of "Inside Germany," explains to the critical reader why the Social Democrats were unable to stop the Nazi movement and to protect individual freedom and culture from terror and barbarism. The unable foreign policy of the Weimar régime, its lack of inspiring ideas and courageous personalities, and its weakness in view of increasing unemployment and insecurity, paved Hitler's way. Grzesinski's autobiography, intended as an apology, is evidence of the impotence and shortsightedness of politicians, unable to make use of their constitutional power and to defend it efficiently. C. O. CLEVELAND.

My Life and History, by Bertha Szeps. New York: Alfred A. Knopf. $3.00.

BERTA SZEPS is the daughter of the ablest journalist in old Vienna, but there is little doubt that she could have been a more brilliant editor than even he. Her life in Austria began in the seventies, and ended when Hitler marched in. The book is a summary of interesting moments, remembered in an exile which philosophical

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resignation ennobles. It has something of the quality of really excellent motion pictures, in that it leaves to the imagination all that lies between flashes of radiance and drama. For seventy years prior to 1938, Austria was a land of brilliant culture over which there hung a constant menace. It is now a German colony, life in which is symbolized by the clatter of boots on the drill ground. All who read Madame Szeps's book will hope against hope that some time it may be itself again.

Three tragedies are described. One may take the final one first—the sudden, appalling collapse of Schuschnigg's Austria, when excitement about a plebiscite that was to make all things well gave way to a stiff, heart-rending speech of abdication. Our author has selected to tell that story very simply, and doubtless her choice is wise. The flags of the Hapsburgs and of the Republic are dipped into blood of murders and suicides. Nobody can tell how much blood was spilled. It is best to speak only of what one has seen. Berta Szeps must have written her last chapter with tears in her eyes, but she is not sentimental. I believe she had in mind the last act of "Hamlet," which so many of us thought of in those days.

The first tradgedy is that of Rudolf, and there was far more to it than Mary Vetsera. Berta Szeps tells what she knows of this strange compound of "liberalism," Austrian policy, anti-Semitism and international intrigue in what one might term a sequence of illuminated dots and dashes. It is a highly valuable historical document, though one may not wish to agree with all the judgments expressed. The real issue at stake in that period was whether Austria was to seek a liaison with the western powers, or whether it was to tie itself to Germany. Upon this the fate of Europe hung, as is now evident. Hitler's origins must be sought in the life of Rudolf.

The other tragedy was the war. To the history of that tremendous assault upon Europe this book makes some contributions of moment. Because of family connections with Clemenceau, Madame Szeps had access to sources of information and a chance to exert diplomatic influence. This was also true afterward, and one of the best passages in her book has to do with Monsignor Seipel and his struggle for the independence of Austria. But the book is by no means all about politics. There are poets, artists, scientists. The dream of Salzburg as a center of beautiful music and acting is followed through its realization and its collapse. It is a sad book, like Virgil's story of Ilium, but it is brave and fine. GEORGE N. SHUSTER.

CRITICISM

In Defense of Letters, by Georges Duhamel; translated by E. F. Bozman. New York: The Greystone Press. $2.75.

THIS stimulating series of essays by the sensitive creator of "Salavin," "The Pasquier Chronicles" and other notable works of fiction is an apologia for the humanizing power of books. Only the first part, "The Book and Our Recipes for Living," is of broad general interest; it has an analytical and prophetic force strongly akin to that of Ortega's "Revolt of the Masses." He brings the reader up short with his pointed diagnosis of the general cultural direction of our increasingly mechanized and impersonal way of working and spending leisure time. His observations are well worth pondering, particularly in relatively secure America. For Duhamel books are the pillars of civilization conceived in the humanistic rather than the collectivist sense. Unfortunately he merely suggests his reasons in outline form, where longer chapters and fuller development would have established his case more convincingly. For those who like a springboard for taking off on paths of their own, though, the author's method is ideal.

According to his novels and various stray remarks in this collection there can be no mistaking M. Duhamel's classic sympathies where literature and culture are concerned. But one might gather from his remarks that books in general or any book regardless of its competence or its message serves as a humanizing instrument. He is convinced that even in France reading is on the wane and that if this trend is not reversed, civilization in the best sense is doomed.

The author is at his best in analyzing the ballyhoo of certain publishers, the pressure on popular writers and the problem of distributing books. It is startling to find these disturbing phenomena apparently as prevalent in France as they are over here. He is thoroughly convincing in advancing the thesis that the fleeting impressions of movie and radio can never have the meaning or vitality of the knowledge and intellectual experience to be derived from reading, from digging industriously and in solitude for oneself.

The rest of the book is of a rather restricted professional interest. It discusses the pros and cons of originality and discipleship, and of the signing of manifestoes; it gives some space to the social aspect of writing. Duhamel concludes by registering his belief in the vocation of France as the true heir to the cultural riches of Greece and Rome and his faith in the book as the best means of preserving and propagating the greatest achievements of the human intelligence.

As far as he goes the author is sound in his criticism of the times. He fails to see that left to itself the classical tradition is a dying tradition, that it cannot stand up against the onslaught of new comforts and effortless amusements in a day when leisure time is so largely divorced from impersonal economic activities. The classical tradition indeed is dying, but M. Duhamel does not see why it is dying or indicate how it can resist the new vitalism of opposing collectivist forces.

EDWARD SKILLIN, JR.

EDUCATION

The Philosophy of Christian Education, by Pierre J. Marique. New York: Prentice-Hall. $2.50.

THIS book by Professor Marique is evidently the work of an erudite Catholic gentleman who speaks fluently and frequently before miscellaneous Catholic audiences. There is a certain fresh, spontaneous, spoken quality about his style, a calm disregard for detail, which suggests that the book might be a collection of stenographic transcriptions of his lectures. Unfortunately a stenographic report of a lecture is sometimes cruelly inclusive of irritating repetitions and mannerisms, not to say platitudes, that would be neutralized by the personality and magnetism of the speaker. It is difficult to discern unity or plan in the work. The title suggests graduate work in education, but for that, many of the statements are too elementary and obvious. There is a little of everything concerned with education in the book; unfortunately very little about esthetics. There is a lamentable absence of dates in the historical notes scattered through the book. In these days of sharp criticism of educational systems, it is a little embarrassing to read from a Catholic pedagogue that it is not too much to expect an elementary teacher to

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have a high school diploma! There is no mention of enthusiasm for teaching, nor of sympathetic understanding of young people.

Is there, perhaps among certain lay professors at Catholic institutions a kind of intellectual snobbishness (or self-defense) that has little regard for the mentality of their students? There are occasional sections of Professor Marique's book that are gratifying, notably in the chapter on moral education. It is a not unpleasant book to handle; the type is clear and readable. And of course, it is all true. But one would like it to be fine as well as true.

JOHANNA DONIAT.

Science of Language, by J. J. Callahan. Pittsburgh: Duquesne University. $1.75.

THIS book from the pen of the Very Reverend J. J. Callahan, president of Duquesne University, seems at first glance in these grammarless days very abstruse and scholarly, but curiously enough, one's attention is captured in the very first section by the highly interesting history of language study, the exposition of its purpose, and the author's rather unusual views on the order and technique of such studies. As the reader examines Parts II and III which deal with the elements of grammar, he is struck with the absolute simplicity and logic of the presentation, as well as by the profusion of helpful illustrative material. Even "shall" and "will' emerge intelligibly.

On the principle expounded by the old dog trainer, "You've got to know more than the dog, or you can't larn him nuthin'," teachers at almost every level should find this a most excellent instrument for clarifying their own hazy, or at best dusty, concepts with regard to the principles of grammar, as well as a guide for their presentation in the classroom.

BLANCHE JENNINGS THOMPSON.

RELIGION

God, Man, and the Church, by Vladimir Solovyef; translated by Donald Attwater, Milwaukee: Bruce Publishing Company. $2.50.

AMONG Russians whose minds had not become subject to Bolshevism, theology was for a good century and still is a popular subject. It is treated habitually by laymen for laymen. One of Solovyef's best-known writings starts off with a speech by a Russian general who asks how the Russian army can be made to love Christ—certainly a perplexing proposal. Practically every one of Russia's great novelists or poets plunged into theology at some period of his existence. Our notion that "religious books" are in a class apart, to be issued by specialized publishers or by a "religious book department" of some general publishing house, would meet with no understanding in Russian literary circles.

Hence a Russian reader is not disturbed at reading straight theology from start to finish, centering around the problem of asceticism, evil, and the Mystical Body of Christ. Solovyef wrote for a group of intellectuals who habitually discoursed of these things; with whom he likewise discussed poetry, the history of religion and philosophical systems. Far Eastern politics, the Jewish question and a variety of other matters interested his encyclopedic mind. Nor were they repelled to the extent of western readers by a sustained dogmatic and abstract tone. Solovyef merely expounds his views; he cites no authorities, patristic or otherwise, as Newman—much like him in so many respects—would have done; he makes no

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applications of his general ascetic principles to daily life. The most he concedes is occasionally to quote a passage of the Gospels. He is a theorist and talks pure theory.

Nevertheless, in the main he talks Catholic dogma. Though he was not yet a Catholic at the time of writing, his doctrinal slips are few, and where they occur have been noted by the translator.

The current of his exposition is determined chiefly by two things: a profound aversion and a passionate love. He hated the superficial, the corrupt and the unchristian in Russia, particularly in intellectual Russia, of his time: that state of minds and men which was the seed-ground of the Revolution. He shared the preoccupation of nineteenth-century Russian idealists with the predominance of evil in the world. Like them, he was prone to see in evil something positive, even while proclaiming it as merely negative. He was weighed down by the malignity of "matter," giving it almost a personal existence; grieved by the uncharitableness of the wealthy and appalled by the ignorance of the poor; disgusted by the narrowness of the "intellectuals"; pessimistic as to the social order amid a poorly concealed anarchy held down by main force; fearful at finding reflected in his own flesh the disorderly inclinations of the world around him, which as a modern Saint John the Evangelist, he denounces as "seated in evil." For release from this evil, he turns to Christ.

His love is for Christ: the Chist of the Gospel, the Christ Founder of His Church and living in His Church, and thereby made one with all mankind through all time. The best pages in the book are those which deal with the Church. Though in this book he does not yet broach the subject of the Papacy, he nevertheless explains in masterly fashion the purpose of the Church as the living Body of Christ, as "the organizing form through which the Holy Spirit can move among men as the component members of a whole, independently of their restricted personal condition." His Church is visible, Divine, hierarchical and one; his concept of her holiness is that given by her Founder, not that of the Reformers, whose false spiritualism he rejects. He clearly distinguishes between the perpetual growth and adaptation of the Church and the "invariable element" of her Divine Life. Nor does he confuse the natural with the supernatural: the Christlife with the natural institution of state and family. He frankly states (page 179) the Catholic doctrine on the civil power.

Less helpful, for Catholic readers, is Solovyef's ascetic doctrine, whereby he tried to adapt the modern man's need of a personal religion to the rigid forms of oriental monastic ideals. Though personally an apostle, and breathing throughout apostolic principles, he curiously omits the apostolic ideal from his summary of the spiritual life.

Mr. Attwater's translation is from the French version of the original work, which was called "The Religious Foundations of Life." It is in the second part of this work, which treats of the Church, that Catholic readers will find the most eloquent passages, the most helpful exposition for our present needs. J. T. BRENTON.

The Church and the Christian, by Shailer Mathews. New York: The Macmillan Company. $2.00.

THE general effect of this book can be illustrated by an anecdote. A pious old lady heard a modernistic preacher discoursing on the existence of God. He went into the long history of the idea of God, gave objections

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and proofs at great length, and finally wound up with what he regarded as conclusive evidence that He does exist. After the service the old lady was heard to remark, "That was a fine sermon, but somehow I just can't help believing in God!"

Dean Mathews is supposed to be arguing for "the Church"—its necessity, the need for "the churches" to cooperate, and for Protestantism to regain "a sense of the Christian religion as a common faith to which different peoples and social epochs and economic development have more or less intelligently contributed." But since he insists that "a creedal basis for such unity is anachronistic" and all through he definitely tries to take the props from under any sort of creed, it is hard to see what he is really driving at. Nevertheless, we are of the opinion that devout Protestants, like the old lady, will continue to seek for the visible Kingdom of God on earth, and will believe that somehow it can be found despite all fine-spun theories.

FLOYD KEELER.

The Second World Conference on Faith and Order; edited by Leonard Hodgson, D.D., D.C.L. New York: The Macmillan Company. $2.50.

THIS official and exhaustive account of the conference held at Edinburgh, August 3-18, 1937, is of essential interest to all who would follow the Protestant movement toward Church Unity. Members of the Eastern Orthodox Churches played a considerable part in the discussions with their usual air of courteous and patient aloofness. Several unnamed Catholic theologians were present as "unofficial observers."

The good-will and Christian charity so richly shown are worthy of all praise, but there is much pathos for Catholics in the constant contradictory assertions that, on the one hand, as the Archbishop of York put it, "the unity of the Church of God is a perpetual fact; our task is not to create but to exhibit it"; and that, on the other hand, there is a scandalous lack of unity among Christians for which all are equally responsible. The prayers of every thoughtful Catholic must accompany these strivings toward an ideal which is ours in fact.

T. LAWRASON RIGGS.

The Divinity of Jesus Christ, by John Martin Creed, D.D. Cambridge University Press. New York: The Macmillan Company. $2.00.

THIS book contains the substance of the six Hulsean Lectures delivered at Cambridge in 1936. It is a valuable and profound contribution to the history of the variations of Protestant Liberal thought since the close of the eighteenth century concerning Christology and Revelation.

As an objective study of the New Testament documents we cannot help but disagree with the conclusions of the learned author. How can it be said that the writers of the New Testament "when they speak of Jesus Christ, do not speak of Him, nor do they think of Him, as God" (page 122) in the face of John, i, 1; x, 30,33; v,17; xx,28; Romans, ix,5; Titus, ii,13; Colossians, ii,9; Philippians, ii,6; II Peter, i,1; Acts, xx,28; I John, v,20?

The divinity of Christ may mean no more than a revelation in time of the creative mind and will of God as far as liberal critics are concerned. We believe however they are guilty of an anachronism when they attempt to read that into the mind of the primitive Church.

WILLIAM R. O'CONNOR.

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The Inner Forum

THE TWENTIETH annual Catholic Charities appeal, March 19 to 26, in the Archdiocese of New York is a memorial to the late Patrick Cardinal Hayes, the "Cardinal of Charity." The Catholic Charities of New York, which has enlisted the services of more than 2,000 Sisters and lay Brothers in its manifold activities, expended $1,430,121.44 in its last fiscal year.

One-third of the population of the Boroughs of Manhattan, the Bronx and Richmond (Staten Island) and the counties of Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester in the State of New York are served by the Catholic Charities. Activities are handled through five administrative divisions: Child Care, Family Care, Finance, Health Service and Social Action.

There are 25 Catholic day nurseries at which mothers who are employed may leave their children. An increasing number of children, who are orphans or whose homes have been broken up, are placed in carefully selected and supervised boarding homes—in preference to institutionalizing them in various kinds of asylums. Where institutional care is provided, there are special training facilities and the institutions also conduct vocational courses.

The Family Care division has ten district offices in various parts of the archdiocese. Among its activities are the rendering of temporary and supplementary material relief, domestic rehabilitation, special health assistance, and individualized care of children and the aged.

There are 25 general and special hospitals through which the Division of Health serves the archdiocese, and last year they cared for more than 62,000 patients. There are also four convalescent homes for those who cannot afford to pay the regular fees. Six different orders of nuns visit the homes of the sick poor.

The Catholic Youth Organization founded by Cardinal Hayes in 1936 now enrolls 80,000 members in 243 parishes. Social Action also comprises Boy Scout and Girl Scout activities, summer camps, settlement houses and women's residences. All in all the Social Action division now serves 125,000 young people and 10,000 adults.

CONTRIBUTORS

Rev. Gerald VANN, O.P., is a frequent contributor to *Blackfriars*, and the author of "Morals Makyth Man."
Paul KINIERY is dean of the Graduate School, Loyola University, Chicago, Ill.
Edward PODOLSKY, M.D., is the author of "Medicine Marches On," "Young Women Past Forty," "Old Age Postponed," "The Diabetes Specialist" and "The Doctor Prescribes Color."
Mother MARY ST. THOMAS, a nun of Tyburn Convent, England, now stationed at Amiens, France, is the author of "The Mendicant of Love and Other Lyrics" and other books of poems.
Katherine BRÉGY is a critic and the author of "The Poet's Chantry," "Poets and Pilgrims" and "From Dante to Jeanne d'Arc."
Joseph CHERWINSKI is a Michigan poet.
C. O. CLEVELAND is the pen-name of a globe-trotter and an expert in the political affairs of the Eastern Hemisphere.
George N. SHUSTER is the author of "Like a Mighty Army," "Strong Man Rules" and other books.
Johanna DONIAT is a Catholic who teaches in the Chicago public school system.
Blanche Jennings THOMPSON is the author of "Silver Pennies," "Golden Trumpets," "With Harp and Lute," "Bible Children" and "More Silver Pennies."
J. T. BRENTON is the pen-name of a leading Catholic clerical publicist and authority on the Oriental Rites.
Floyd KEELER is on the staff of the Near East Welfare Association.
Rev. T. Lawrason RIGGS is the chaplain of the Catholic Club at Yale University.
Rev. William R. O'CONNOR is professor of sacred theology at St. Joseph's Seminary, Yonkers, N. Y., and secretary of the faculty.

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